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NATIONAL COUNCIL

OUTLOOK

APRIL 1956

U. S. Churchmen In Russia

NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U.S.A.

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To manifest the common spirit and purpose of the cooperating churches in carrying out their mission in the world.

To do for the churches such cooperative work as they authorize the Council to carry on in their behalf.

To continue and extend the work of the interdenominational agencies named in the Preamble of the Constitution, together with such additional objects and purposes as the churches through their representatives in the Council from time to time agree upon.

To encourage fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.

To foster and encourage cooperation among the churches for the purposes set forth in this Constitution.

To promote cooperation among local churches and to further in communities, states or larger territorial units the development of councils of churches and councils of church women, in agreement with the Preamble of this Constitution.

To establish consultative relationships with National Councils of Churches in other countries of North America.

To maintain fellowship and cooperation with similar councils in other areas of the world.

To maintain fellowship and cooperation with the World Council of Churches and with other international Christian organizations.

Our cover shows members of the deputation sponsored by the National Council to the churches of Russia, walking in famous Red Square. Left to right — Mr. Charles C. Parlin, Dr. Roswell P. Barnes, Dr. Franklin Clark Fry, Rt. Rev. Henry Knox Sherrill, an interpreter, Dr. Eugene Carson Blake, Archimandrite Pemin, an interpreter, Dr. Herbert Gezork and Paul B. Anderson. Two members of the deputation were absent when the picture was taken — Bishop D. Ward Nichols and Dr. Walter W. Van Kirk.

The picture is from Sovfoto, New York.

Vol. VI. No. 4, April 1956

National Council OUTLOOK

Publication of
National Council of the Churches of Christ in the U.S.A.

30 DENOMINATIONS WORKING TOGETHER

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African Methodist Episcopal Zion Church
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Seventh Day Baptist General Conference
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"A Beginning Has Been Made"

—*An Appraisal of the Visit to Russia*

OUR MISSION was to church leaders in Russia. We knew in advance of our going that it would not be easy to achieve understanding, let alone agreement. But we believed that in a time of world tension, with deep cleavage between East and West, Christians of varying backgrounds and traditions should talk with one another with frankness in an endeavor to clarify differences and to seek areas of agreement. This we did.

The experience was profitable. We understand the Russian churchmen better as a result of our conversations. We are also confident that our clear statements face to face enabled them to understand us better.

This visit should be understood as a first step toward future correspondence and other exchanges. Thus limited in objective, our mission has been accomplished and we regard it a distinct success.

We were received with generous hospitality. We had formal conferences as well as countless personal conversations, since we were constantly in the presence of Russian Christians. We visited many churches and shared in the worship of the Orthodox as well as the Baptists. Lutherans from the Baltic states and Armenian Orthodox joined in the discussions. We were taken to theological seminaries and academies and to monasteries.

In addition we held two conferences with the Councils of the Soviet Government which deal with religious affairs. As we went for a definite church purpose, we make no comments on economic and political conditions in the Soviet Union except as they directly apply to the situation of the churches.

It is apparent that Church and State have reached at least a temporary accommodation.

It was stated again and again that Church and State are separate. In a limited sense this is true, by our standards. There seems to be no interference with worship in the church. Congregations were large and devout in the relatively few available churches with a preponderance of older people and of women. Enrollment in the few theological seminaries that are open is at capacity. Some churches have been repaired and a few new ones are being built, though there are far from enough.

The most severe limitation of the church is in the area of education; for there seems to be no religious education except in the home by parents and by priests or ministers on occasional visitations. Publication of literature is confined almost entirely to books used in worship. It is clear that the churches generally are confined within themselves. They regard their function as that of saving souls and preparing them for Heaven. They show little other concern for the social or intellectual life of their people. It was the prevailing assumption that science involves the reason, religion the feelings. Educational, economic, and political life is the concern of the state. Worship, from birth to death, is the task of the church.

THE DEPUTATION

MR. PAUL B. ANDERSON, New York, Associate Executive Secretary, International Committee of YMCAs. (Episcopalian)
DR. ROSWELL P. BARNES, New York, Associate General Secretary, National Council of Churches. (Presbyterian)
DR. EUGENE CARSON BLAKE, Philadelphia, President, National Council of Churches and Stated Clerk, Presbyterian Church USA.
DR. FRANKLIN CLARK FRY, New Rochelle, N. Y., President, United Lutheran Church in America.
DR. HERBERT GEZORK, Newton Center, Mass., President, Andover Newton Theological Seminary. (Baptist)
BISHOP D. WARD NICHOLS, New York, Presiding Bishop, First (N. Y.) District, African Methodist Episcopal Church, and a Vice-President of the National Council.
MR. CHARLES COOLIDGE PARLIN, Englewood, N. J., attorney, Methodist lay member, General Board of the National Council of Churches.
RT. REV. HENRY KNOX SHERRILL, Greenwich, Conn., Presiding Bishop of the Protestant Episcopal Church, formerly President of the National Council of Churches.
DR. WALTER W. VAN KIRK, Mt. Vernon, N. Y., Executive Director, National Council's Department of International Affairs. (Methodist)

This sharp division of function, in a population rapidly receiving scientific education biased toward atheistic assumptions, constitutes perhaps a greater danger to the church than does political control of the church itself.

This generally prevailing concept of the mission of the church is in our judgment inadequate. It has not always been so narrowly conceived by the churches now in the Soviet Union. There is obviously a fundamental difference between the concept of the mission of the church as we found it in the Soviet Union today and that which we hold in our churches. We hope that future conversations will bring both to them and to us a deeper understanding of the church's mission. On our side, we are already grateful for a deepened appreciation of the elements of devotion and mystery in Christianity. We hope that further contacts will lead them to increased concern for the totality of life.

During the last several years the policy of the Soviet Government has discouraged persecution of the churches and has regarded the clergy and other believers as loyal citizens. At the same time it has increased the aggressiveness of scientific education as the means ultimately to eradicate religion. Thus the church has more freedom than in preceding decades but at the same time confronts a more subtle challenge. It is our hope that, even within the limitations imposed by the state, the church will find effective answers and effective means for teaching, to the end that the Christian faith may be maintained and strengthened.

In return for freedom of worship the leaders of the churches have apparently inclined to go along with Soviet communist leadership in important areas. Perhaps the most distressing illustration is in the area of peace propaganda.

We had frank discussions of that matter. We are convinced that the Russian churches and people ardently desire peace. However, the statements of the church leaders were almost uniformly identical in making vague appeals for "the defence of peace" without taking into consideration the realities of the world situation or the facts of history.

It appeared to us that their concept of peace was derived not only from the Soviet Foreign Office but also from an inadequate concept of the mission of the church.

We pointed out that the World Peace Council, in which church leaders from Russia have given conspicuous leadership, has consistently taken the same line as that of the Soviet Government and that participants from the West have not been truly representative of Western churches. We emphasized the necessity of finding some other basis than their past positions if we are to work together for peace.

We made it clear that the means to peace are as important as the end. Specifically, we set forth certain positions taken by the National Council of Churches, for example: (1) Peace cannot be achieved apart from justice, human rights, and fundamental freedoms. (2) The reduction and abolition of atomic weapons cannot be separated from effective inspection and control, nor in isolation from other armaments. (3) The goal of independence and freedom for subject and colonial peoples is best reached through processes of law and order and by free elections under international control.

The contacts we have already had with the church leaders in the Soviet Union have been worth while. Despite many and difficult differences we found important common ground as Christians. We look forward to a continuation of conversations in the United States in June. We were courteously received in Russia and we hope to reciprocate here. A beginning has been made. Under the guidance and power of God we believe the churches of Jesus Christ may be used for the reconciling and salvation of the nations.

Members of the deputation

PAUL B. ANDERSON
ROSWELL P. BARNES
FRANKLIN CLARK FRY
HERBERT GEZORK
D. WARD NICHOLS
CHARLES COOLIDGE PARLIN
HENRY KNOX SHERRILL
WALTER W. VAN KIRK
EUGENE CARSON BLAKE, *Chairman*

Historic moment in relations of churches in Russia and U. S. Dr. Eugene Carson Blake (at end of table) presides at formal conversations at Patriarchate in Moscow. Americans on left; Russians on right.

American Churchmen in Russia

By DONALD C. BOLLES

The National Council of Churches' deputation to Moscow returned home March 23 after ten days of historic conversations with Christian leaders in the Soviet Union. Following is an account of the unprecedented visit, furnished via cable by Donald C. Bolles, OUTLOOK *editor and director of the Council's Office of Public Relations, who accompanied the deputation.*

His first cable reached the OUTLOOK *from Prague, where the group made an unplanned stopover en route to Moscow. All other reports are from the Soviet Union, chiefly from Moscow, where the talks were held.*

• • •

Prague, March 10 — The deputation of American churchmen unexpectedly were afforded an opportunity to become acquainted with Christian leaders in Czechoslovakia. Arriving at the Prague airport Saturday afternoon (March 10), the churchmen were greeted by a delegation of eight under the leadership of Bishop John, head of the Eastern Orthodox Church in this country. Ministers of the Evangelical Church of Czechoslovakia, the Lutheran and the Methodist Church joined in the welcome which included luncheon at the airport dining room.

The American group had planned to reach Moscow tonight but found that the Czechs had arranged an overnight stay. The 2,000-mile flight to Moscow starts at 7:30 Sunday morning, with arrival scheduled for four p. m.

The guests were escorted to the Hotel Alcron (Prague) where they stayed Saturday night. In the evening there was a supper party for 20, with toasts exchanged between Bishop John and Dr. Blake. The Bishop said: "The one thing that unites us is our love of mankind. We in Czechoslovakia desire to live in love and peace with other countries and we believe that the people of America have the same desire."

Dr. Blake said the U. S. deputation came with the utmost good will for the people of Czechoslovakia and he expressed the hope that the visit might promote increased understanding. "We come as servants of the Lord Jesus Christ whom we all serve," he said.

Moscow, March 12 — The deputation arrived by air from Prague at 5:15 Sunday afternoon (March 11), to be greeted cordially at the airport by Metropolitan Nikolay and other priests of the Russian Orthodox Church. The deputation had arisen at 5:00 a. m. in Prague for breakfast with a group of Czech church leaders. The takeoff at Prague was at 7:30, followed by a stopover at Vilna for luncheon in the airport restaurant. The deputation members slept most of time en route.

After an exchange of greetings as brothers in Christ between Metropolitan Nikolay and Dr. Blake, the deputation was escorted to its quarters in Moscow's Hotel Sovietskaya by the Orthodox leaders, and all sat down together for their first meal in the city.

The deputation got its first taste of the famous Russian ballet as guests of their Orthodox hosts, witnessing Pushkin's ballet "The Bronze Horseman," although they missed the first act, in the famous Bolshoi Theatre. They returned to the hotel for dinner and retired.

Arising Monday morning at 8:30, the

deputation breakfasted with Russian Orthodox priests and spent the morning in a conference. At noon the American group, in a motorcade, visited the residence of Patriarch Alexei for an hour-long conference with Metropolitan Nikolay. After an exchange of greetings, Metropolitan Nikolay and Dr. Blake agreed that formal conversations should start at noon Tuesday (March 13) at the Patriarch's residence and, during the week, would include representatives of the Lutheran, Evangelical, Baptist and Armenian Churches. On the first day, it was agreed, the U. S. churchmen would talk only with representatives of the Russian Orthodox Church and that other Russian groups would join them on Wednesday. The Patriarch then greeted the delegation and Dr. Blake presented him with a silver bowl.

• • •

Moscow, March 14 — Sixty-four-year-old Metropolitan Nikolay, who directs foreign affairs of the Russian Orthodox Church, faced nine American churchmen seated at a roundtable in the 100-year-old Patriarchate today. The two-and-a-half-hour session was marked by the consideration of the agenda proposed by the National Council. Metropolitan Nikolay, who chose to represent alone the Orthodox Church in the initial session, presented a great contrast in appearance to his fellow-Christians from across the Atlantic. The nine Americans appeared in street clothes and the only evidence of identification with the church was the clerical collars of Bishop Sherrill, Dr. Blake, Bishop Nichols, Dr. Fry and Dr. Barnes. The Metropolitan wore a priest's robe, the headgear of his office, a white clobuk, and around his neck a silver chain which reached to the waist, with a medallion of the Virgin Mary.

An interpreter sat at Metropolitan Nikolay's left, Dr. Blake at his right. The Metropolitan reads but does not speak English. First, Dr. Blake made the opening statement, then Metropolitan Nikolay outlined the organization and work of the Orthodox Church, with its 20,000 parishes and 35,000 priests, and agreed that 50 million was a fair estimate of its uncounted membership.

He said the separation of church and state in 1918 marked a new period in the life of the church. He said further that today the church and state do not interfere in each other's affairs and that the church is self-supporting, that it receives no aid from the state. The church has a pension system for its priests, but the state cares for invalids, orphans and the indigent.

Relations between the church and state are on the basis of mutual benefit.

Dr. Van Kirk read a short statement outlining the determination of the churches of the National Council to work for world justice and peace. He made seven points about the churches' beliefs and efforts:

1) Belief that peace is the by-product of truth, freedom and righteousness;

2) Steadfast support of the United Nations;

3) Urging the UN to keep open the doors of international negotiation with the hope that tensions between the U. S. and Russia may be eased;

4) Support of efforts for international control of atomic energy and multilateral control of armaments through the UN;

5) Support of the European Recovery Program as a humanitarian endeavor, not a hostile act against Russia;

6) Support of the establishment and safeguarding of human rights;

7) Support of the goal of autonomy for all subject and colonial peoples.

Dr. Van Kirk said further that the churches will do everything possible to keep alive the hopes engendered by the Geneva Conference and to forge a bond of enduring friendship between the two countries.

An extended discussion followed concerning the World Peace Council and past statements that appeared to the deputation to be consistently in harmony with Soviet policies. The deputation emphasized that there can be no understanding without truth and that there was need to correct some statements made about American churches by the Russian Orthodox Church during the Korean action.

Metropolitan Nikolay said there was a time of tension then between the two countries which he insisted we must now forgive and forget.

(*Top*) Metropolitan Nikolay of the Russian Orthodox Church greets deputation at airport; (*next to top*) Patriarch Alexei, head of the Russian Orthodox Church, shows American churchmen around his residence in Moscow; (*next to bottom*) Dr. Franklin Clark Fry, president of the United Lutheran Church in America, speaks at Russian Orthodox service; (*bottom*) Dr. Eugene Carson Blake, chairman of the deputation, chats with Russian Orthodox priests in Moscow. (Left to right) Dr. Blake, Archpriest Igor Manoushitsky, Paul B. Anderson and Archpriest Constantine Ruzhitsky.

Pictures from Sovfoto.

Bishop Sherrill said we have to speak what we believe is the truth in love. "If we had not wished for understanding, we would not have come."

On that note the conversations were adjourned.

• • •

Moscow, March 15 — Twenty-seven Christian leaders in the United States and Russia got acquainted today in the meeting-room of the Holy Synod of the Russian Orthodox Church. Never before have such representative groups from both countries met, and they spent most of two two-hour sessions telling each other about the work of their own churches.

On the second day of the conversations initiated by the National Council, Dr. Blake presided at the session at the Patriarchate that included two Lutheran archbishops: Gustav Turs of Latvia and John Kiivit of Tallin, Estonia; Bishop Vartan of the Armenian Church, and Vassili Jidkoff, President of the Council of the Union of Evangelical Baptists.

Metropolitan Nikolay was not present, but he sent nine others. The Metropolitan will attend when conversations are resumed Saturday with the entire group. Near the day's end, Bishop Sherrill opened discussion of the agenda item on "The Freedom of the Churches to Fulfill Their Mission," with an exposition of the complete freedom of American churches. Church-state separation, he reminded the group, was due largely to historical factors. Many of the early colonists came to America to find religious freedom, he said. There is no clerical party and no church uniformity. In the use of the ballot occasionally, he said, great moral issues arise and the churches act severally or in unison and do not hesitate to criticize actions of government — local, state or national.

"We feel there is a necessity not only to worship God in Christ and to make real the eternal joys set before the faithful, but also to bring nearer that day when God's will shall be done on earth as it is in heaven."

• • •

Moscow, March 16 — Moscow Protestants jammed the Baptist Church, the only Protestant church in the city, tonight to greet the deputation, which shared the pulpit with the two pastors. On separate occasions in the past they have heard American Baptists and Quakers. Tonight they heard five brief sermons by men of five denominations —Dr. Blake, Dr. Fry, Dr. Anderson, Bishop Nichols and Dr. Gezork. Dr. Anderson spoke in Russian, Dr. Gezork in German. Two thousand worshippers jammed the two-floor church which has a capacity of 1,200, and the pastor said this is commonplace. There was a wall-to-wall sea of faces, mostly elderly and women, with few young people. The service lasted two and a quarter hours. The passing of the plate was like weaving through a crowd in Times Square. At the end, there was a moving scene when the congregation and a 75-voice mixed choir sang, in farewell to the deputation, "Blest Be the Tie That Binds," and all waved handkerchiefs.

Dr. Gezork said there is a great longing for peace by peoples all over the world, and the task of all who follow the Prince of Peace is to pray for the leaders of nations that they may work for peace. Bishop Nichols said that the spirit of brotherhood, and of meeting problems as Christians should, is more evident now than ever before in our nation. He added that many are unsympathetic, but the government is determined to give first-class citizenship to all citizens.

This was the climax of a long day with little rest. The day started with a 3½-hour tour of the Kremlin; after two hours, Dr. Barnes, Dr. Blake and Mr. Parlin left to visit the People's Court. The members of the deputation

(*Top*) In the Grand Kremlin Palace members of the deputation sit in the Great Hall of the Supreme Soviet that has resounded to the voices of Lenin, Stalin and Kruschev. (*Middle*) The woman guide, Vera Miller, seldom has had a more attentive audience than when she led the deputation through the Tretiakoff Art Museum. (*Bottom*) The deputation strolls through the subterranean corridor of the Kievskaya station of Moscow's modern subway "Metro." (*At right*) They attend a class in a Russian Orthodox theological seminary.

were honored guests at a seven-course luncheon for 30 given by Alexei at the Patriarchate. Guests included William A. McFadden, first secretary of the American Embassy, representing Ambassador Bohlen, and Georgi Karpoff, chairman of the Soviet Council for Affairs of the Orthodox Church. This was the first function in which government representatives were included. Patriarch Alexei and Dr. Blake exchanged cordial greetings and expressed the hope that good relations might be maintained between the two countries and their churches.

• • •

Moscow, March 17 — At 8:40 Friday the deputation got its first glimpse of the seminary life of the Russian Orthodox Church, taking a two-hour, 80-mile ride in a seven-car motorcade to the Troitse Sergievo Monastery at Zagorsk. Established in 1354, it has a storied history, as the monastery was once the home of Czar Boris Goudenov, and successfully withstood the attack of the Tartars.

At the end of the first ride into the countryside the deputation was greeted by priests and several hundred curious men and women at the gates of the religious community, which serves as home for 100 monks and trains 220 men for the priesthood in the academy and seminary. We toured several churches, including Trinity, the oldest, built of white stone in 1384. The entourage included the staff, six American correspondents, four Moscow newspapermen, six press photographers, and a film crew of a dozen men. They brought a portable generator and installed Klieg lights all over the place. Correspondents said that seldom has so much attention been paid to visiting Americans. Pravda and other press regularly carry fairly objective accounts.

Theological education was discussed, as the Academy was the scene of the fourth day of conversations. Drs. Gezork and Fry took the lead in discussion with Academy faculty, as Archpriest Constantin Rudzisky, rector, presided. The Orthodox Church currently trains 1,500 men for the priesthood in nine institutions, and more seek admission than can be accommodated. The number matriculating each year increases coincidentally with enlarged physical facilities. Once seminaries drew only from families of clergy, who could go to no other school. As a result, the output of the seminaries was small. The priest

(*Continued on page* 25)

Baptist pictures by V. Sobolev

(*Upper*) Dr. Eugene Carson Blake, with Paul Anderson acting as interpreter, brings best wishes of American churches to 2,000 Baptists who packed the double-decked church — the only Protestant church in Moscow — to greet the deputation. Aisles were obliterated as the standees for the two-and-a-half-hour service filled every corner of the church. (*Lower*) Steuben glassware made in America is a good will present to the Lutherans from the Baltic. (Left to right) Archbishop Gustav Turs of Latvia, Dr. Eugene Carson Blake and Archbishop John Kiivit of Estonia.

Church Architecture in America

"Sterile and Imitative" or "Worshipful and Convincing"?

AMERICA's giant crop of churches, popping up as swiftly as spring flowers over the landscape — to cost a predicted $900,000,000 in 1956 and a staggering seven billion in the next decade — is posing many dilemmas.

For this reason 400 church architects and design authorities sat down together in Atlanta, Ga., March 7-9, to do some self-questioning. They were joined by denominational leaders who give guidance on church building, by artists who deplore their subsidiary role in church building, by city planners, urban church authorities and theologians.

It was a frank education session carried on by the workshop method — the first to which church builders have subjected themselves at their annual Joint Conference on Church Architecture. All facets of church building from site selection to fine arts were examined.

Result: Many participants were vocal about their doubts and fears that today's church building is not all that it should be.

"Sterile and imitative," said some, speaking of design.

"Not geared to the clamorous needs of several million children and the 400,000 oldsters who join the 'past sixty-fives' each year," said others, speaking of function.

Still others expressed a more positive view, reporting that new functional structures are being built "from the inside out" to serve well the religious educational and recreational needs of the members.

While Walter A. Taylor of Washington, D. C., director of education and research for the American Institute of Architects, took his fellow practitioners to task for "our failures of omission and commission," Dr. C. Harry Atkinson, director of the National Council's Bureau of Church Building, is confident that we can eliminate much of the unwise churchmanship of the past and locate our churches, erect our buildings and plan our ministry definitely related to actual needs.

"Today's building marks a turning point," Dr. Atkinson said. "I believe we are close to the birth of a new church architecture that will be as distinctive and rewarding as the great periods of the past. Out of just such meetings as this, where everyone in the building spectrum exchanges ideas and faces up to responsibilities, will come growth and change."

Other architectural advisers noted that great progress is being made toward the "ideal" church building.

Mr. Taylor's thesis was that designers have failed to produce architecture which is "worshipful and convincing." Instead, with a few notable exceptions he asserted, they have "relied on trivia and trimmings, indulged in romantic sentimentalism and have given the people cake-icing for bread. Some of them have even been guilty of shock treatment and stuntism."

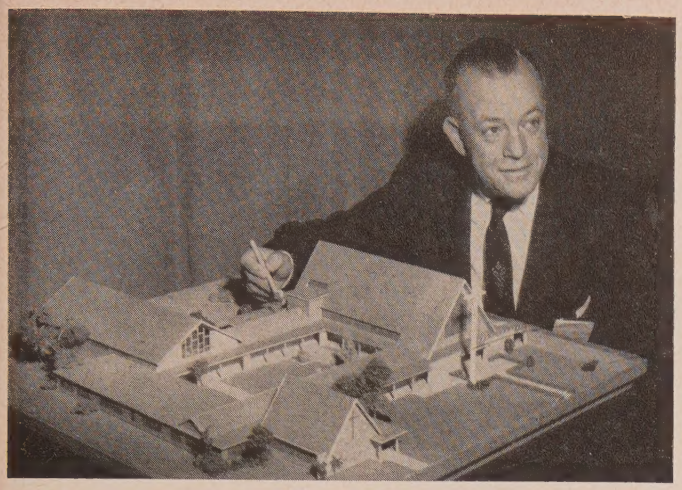
Counseling American architects "to create buildings worthy of our Christian vocation and of our profession," keynoter Taylor advised that they seek to understand the true nature of the church, its reasons for being and its relation to society, before trying to express these in a building.

Despite his general criticism of today's church buildings, Taylor cited some outstanding church buildings which drew upon special circumstances for their materials and design, he said.

Among them were the Log Cabin Church at Jackson Hole, Wyo., which capitalized on the character of frontier materials and the magnificent mountain scenery; the Wayfarer's Chapel in California; and the First Baptist Church in Denver, which "has a non-sacerdotal, democratic space feeling," he said.

Of New York churches, he noted

At left is shown the church which won first prize for churches with under 300 seating capacity, the Presbyterian Church of Vero Beach, Fla., and its architect Harold E. Wagoner of Philadelphia. (Right) Four leaders at the conference in Atlanta: (seated, left to right) William Kincaid Newman, chairman, past president, Church Architectural Guild; (standing, left to right) Edward F. Jannson, Guild president, and Dr. C. Harry Atkinson, executive director, Bureau of Church Building of NCC's Bureau of Church Building, and Dr. Arland A. Dirlam, the National Council, co-sponsor of the meeting.



This year for the first time the Joint Conference on Church Architecture gave an award for a master plan. It went to Frederick Hodgdon, designer of the First Evangelical United Brethren Church, Santa Ana, Calif. Dr. Arland A. Dirlam, awards chairman, is shown at left with a model of the winning church. In the righthand picture is shown the workshop group on Church Site Selection and Utilization. Rev. Joseph W. Merchant (second from right), executive secretary of the National Council's Department of the Urban Church; and Robert C. Hoover (extreme right), director of planning for Morris County, N. J., stressed the need for cooperation of the church building committee with the city planning commission.

especially St. Thomas's; St. Bartholomew's and Temple Emanu-el, "almost entirely non-traditional in the style sense, with a warmth, richness and vitality which will be worshipful and satisfying for decades to come."

Each of these is a definite contribution to American ecclesiastical architecture, he pointed out, because of the basic design and feeling for the character of the church as an institution.

The latter is a necessary requirement in the designing of churches, many speakers and workshop advisers emphasized.

To this Dr. Arland A. Dirlam, distinguished Boston architect and former president of the Church Architectural Guild, added two other requirements: (1) areas needed for religious education should have all the efficiency of the public school and yet the warmth of our own living room; (2) the building must be a joyful place that invites fellowship.

A church art specialist, two urban planners and a stained glass artist also pointed out the special needs of today's church buildings.

Rev. Marvin P. Halverson, head of the National Council's Department of Worship and the Arts, advised architects to call in the painter, sculptor and artist when they begin to plan a new church, so the building can be an organic whole.

Christopher Scadron, French stained glass designer, noted, too, "the conscious isolation of various art forms from each other. "Some other authorities emphasized, however, that a real start has already been made to bring the services of the artist back to the church.

The two planners, Rev. Joseph W. Merchant, National Council official, and Robert C. Hoover, director of planning for Morris County, N. J., agreed that one can no longer rely on caprice in building churches for 166 million Americans.

"The day is gone when the church building committee and the City Planning Commission have nothing to say to each other," declared Mr. Hoover.

"I am suggesting that many of the same considerations given to schools, shopping centers and supermarkets in terms of community planning are relevant in many ways for churches," Mr. Merchant said.

Mr. Hoover told the group, "The tragic fact is that although Christendom has been building cities and suburbs and churches for nearly 2,000 years, we still have no clear idea of what we are doing, where we are going, and whether we are really serving well either the Kingdom of God or the Brotherhood of the Believers."

It was left to Dr. Clifford L. Stanley, faculty member of the Virginia Theological Seminary, in his summary address to search for the deeper causes of these dissatisfactions.

Dr. Stanley believes that secularism is rending man apart, tearing religion away from life as a whole and creating "the specific sickness of our time — meaninglessness."

Deploring the estrangement of man from himself and from nature, the estrangement of art from science, of economic life from human welfare, Dr. Stanley declared that the church architect is "the most tragic victim of this great divorce."

"When there is a split between the sacred and the secular," Dr. Stanley said, "architecture reflects the cultural schizophrenia."

For the second successive year the contemporary style of church building that is sweeping America walked off with all the awards announced by the Church Architectural Guild, which, with the National Council of Churches' Bureau of Church Building, co-sponsored the conference.

No example of Gothic or Colonial design "happened to win an award," jury chairman Dr. Dirlam said. But he pointed out on behalf of the jury that the winning contemporary designs were much more conservative than previously.

"The designers are not straining at the unusual," Dr. Dirlam noted, "nor using the stark nakedness of the box type. There's flowline in their designs."

The newest note in contemporary church architecture, the jury chairman feels, is the swing toward buildings that are more human and livable, that have almost the "homey" quality of a residence, especially classrooms designed for children and for crafts. Traditional architects, too, are no longer trying to create the museum type of the past, he indicated.

"The Church in many places is becoming the pivotal center of community life again, as in the past," Dr. Dirlam said. "Its door is always open; it is used seven days a week by the whole family. Its access is the large new parking lot often demanded by the city fathers because American families ride to church in their own cars. A tennis and ball court and barbecue pit are necessary adjuncts. The coke machine and juke box are common."

The awards were in six categories this year. For the first time the master plan was honored. The First Evangelical United Brethren Church of Santa Ana, Calif., designed by Frederick Hodgdon of that city, took top honors in this category.

Two hundred designs were submit-

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Church Camps Keep Many Off Roll of Juvenile Delinquents

Preparation for supper for the campers is serious business.

By GERALDINE SARTAIN

THIS is the story of Everett, overgrown boy of 14, listless, defiant of authority, whose life work was stealing radios from cars, and of 13-year-old Janet, haled into juvenile court for stealing in department stores.

It's also the story of 5,000 other youngsters in some kind of trouble, who spent some weeks during a summer or two hiking in deep woods, holding cook-outs, going swimming in mountain streams and singing around a roaring camp fire as guests of the Junior Citizen's Camps.

The life stories of Everett, of Janet, and of the rest of the 5,000 differ in some particulars, but exhibit a remarkable sameness: something happened to each of them in the process of growing up that wasn't good.

In Everett's case, he had been a bright, friendly boy who got along well in school and with his two younger brothers at home. Then came family breakup. His father was suddenly stricken with polio. The mother, frightened and worn out by family cares, for which she had never been really adequate, did the unbelievable. She disappeared, never to return.

Everett's deterioration was swift. He began playing hookey, became unmanageable at home, roamed the streets with a gang, breaking into cars. Headed for reform school, he was finally recommended by a family agency for a Junior Citizen's Camp.

An understanding juvenile court judge agreed to plans for Janet's summer at camp when he heard about the series of foster homes from which she had run away.

This is the way most of the 5,000 found themselves benefitting from the Juvenile Protection Program of the American Baptist Home Mission Society. Not all of this number, comprising the camping rolls during the past 10 years, turned out as well as Everett and Janet, of course. These two responded eagerly to the atmosphere of warmth and acceptance, were able to talk out their difficulties with camp counselors and make a new start. Both finished high school, Everett as an honor student and senior class president.

As the organization prepares to carry on its 11th summer in the business of helping rehabilitate problem children by opening 10 or more camps in as many states, its leaders reveal that their records show 60 per cent rehabilitation. Two national studies of the camping and of follow-up through social agencies gave this encouraging picture.

The Baptists are one of several communions pioneering in projects to combat juvenile delinquency. Their summer camping is unusual, however. Their overall Juvenile Protection Program has been so effective that other denominations are interested in learning as much as possible about it. These representatives in the National Council of Churches' Department of the Urban Church will attend a two-day conference on the program in Chicago early in May, as the result of unanimous action taken at the department's annual meeting in Buck Hill Falls, Pa., last December.

Rev. Joseph W. Merchant, director of the National Council's Urban Church Department, calls the combination of research, camping and recreation "both unique and exceptionally effective and one which deserves sharing among all denominations."

The entire enterprise was sparked by the Baptist Post War Commission, which recommended in 1944 the establishment of a Committee on Juvenile Protection to work out ways to help churches, communities and individuals in dealing with mounting delinquency. The committee chose as its theme *A Christian Chance for Every Child,* and set up a three-pronged program consisting of recreation laboratories held at Green Lake, Wis., and in other parts of the country to give a Christian inter-

Boys having fun in the tent during a camp experience.

pretation to recreation, surveys of churches and their community resources for helping children, and the Junior Citizen's Camps.

The camping feature is the most dramatic.

National staff enter a community and recruit interested persons — often starting with the Baptist minister — and explain the plan. Child and family agencies are asked to choose the children for camp and to provide a complete case history of each. Some children may have been previously committed to an institution; the agency then uses the camp as a referral unit.

Baptist State Conventions in cooperation with the national office, usually choose staff to be sent to state camp grounds — from 22 to 25 members for 50 children. The goal is at least one worker to each three children.

These are carefully selected and include professional children's workers, teachers, perhaps a minister, at least one case worker from the State Department of Child Welfare, and a few college students to teach swimming and crafts. The most mature, well trained persons are put in charge of the cabins; their job covers 24 hours around the clock, living eating, playing and counseling with the children. From this intensive contact, guidance can often be given, officials say, that a city social worker cannot provide in the limited time she spends with one child.

Orientation sessions are designed not only to let staff know as much as possible about the difficulties of the individual children they will be dealing with, but to weld staff together, to give them team spirit and a feeling of unity of goal in the task they're approaching. Usually a visit by a trained psychologist is arranged, too. Everything is planned on a high professional level, with the most skilled and outgoing workers chosen.

The program is relaxed; each cabin group decides on its own activities. Like all youngsters who have come from destructive environments, these boys and girls at first test the counselors and fight a lot among themselves. Their talk is of the gutter variety, peppered with profanities. The counselors overlook the rough language and obscene acts, and try to develop a mutual sense of friendliness and understanding.

Mr. Rapp chats with campers at West Virginia Junior Citizen's Camp.

The campers note right away that these grown-ups don't strike back in a punishing way, that they don't think, talk, or react as do the people they know. The youngsters are genuinely surprised at the love and gentleness the counselors express.

At first, they're suspicious and on guard, fearing a trap. But soon these city kids who arrived apathetic, scornful, or quarrelsome, are having such a good time in the unaccustomed outdoors, hiking, fishing, playing ball and living with such sympathetic, permissive adults, that subtle changes begin.

They learn to make unit decisions together, and to surrender their own wishes for the group. Most of all, they make friends with at least one other human being, sometimes for the first time in their lives, for they have often come from homes where they were unwanted, unloved, even beaten and cruelly treated.

Many of them arrive at a point where they're able to sit down and discuss with the counselor what made them behave the way they did and how they feel about everything. The counselor shares his own personal convictions and faith, too, and a warm bond is formed.

Gathered around a campfire toward the end of camp, the youngsters are given a chance to say what they liked and didn't like about the camp and their counselors.

They're quite frank and critical. Oftener, however, they pour out how much these few weeks have meant to them.

Although about half of them are from Catholic families, few have had any real religious training. There's something about this interdenominational worship, in tree-shaded groves and under the stars, and about the obvious devotion of the camp staff, their sincerity and love, that wins these mixed-up kids.

Soon they're blurting out things like Everett's — "The director and me have had our fights, but he's learned me what a good guy can be like," or Janet's whispered comment to a woman counselor, "I wish you were my mother." Sometimes one even confides, "I learned to pray in camp."

When they return home part of the follow-up procedure is to put them in touch with a pastor of their own faith. A great many of them maintain this tie, although only four per cent of juvenile delinquents have had any church background.

Counseling at West Virginia Camp.

A narrative report is written about each child when camp is over. Suggestions are made to the social agency having him in their charge — about the sort of youth groups the youngster might enjoy, what kind of persons he gets along with well, and all sorts of personal data that should help a social agency plan his future. Counselors often write friendly letters to the children for months or even years and try to bridge the gap between the easy camp period and the hard realities of day-to-day living they face back home.

Many of them are able to adjust well in new foster homes or to take up life again on a better basis with their own families, under the guidance of the family agency. Most of the truants go back to school. They've learned how to fit into a group. They're not so fearful and antagonistic toward their schoolmates and their teachers.

Nothing so simple as a complete change of attitude has taken place. But often these children have had their first happy experience with grown-ups, and the wall of bitterness and distrust, behind which they live, has been breached. What seems to have happened is that they are more *reachable.*

"The kids themselves know they want the good life after they've seen it lived," says Rev. Edward D. Rapp, who directed the program for the past four years. In January Rev. Lawrence Janssen succeeded to the directorship.

Mr. Rapp recommends this type of program to other denominational leaders who want to work with wayward youth. He points out that in 1953 almost half a million young people from 10 to 17 years of age were in the courts and a million more ran afoul of the police and were adjudged pre-delinquents. The U. S. Senate Committee studying juvenile delinquency predicts a frightening increase. If nothing halts the climb, at least 700,000 will appear in court by 1960, says this august group,

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The Church of the Brethren

One of the historic peace churches, 248 years old, once was known as "the Dunkers"

By Norman J. Baugher

Brethren landing at Germantown, Pa., in 1719.

THE Church of the Brethren was known in an earlier day as "The Dunkers." The term derived from the German word "tunk" and referred to the practice of immersionist baptism of "dipping" or "dunking" believers in the water three times.

In more recent years this communion is more commonly identified in relation to a bale of relief goods, a heifer or a conscientious objector. As long as the Church of the Brethren is recognized as a church, carrying on a ministry of the sacraments and ordinances of the New Testament and a program of edu-

Dr. Norman J. Baugher is Moderator of the Church of the Brethren.

Schwarzenau, Germany, on the River Eder, birthplace of the Church of the Brethren, one of the historic peace churches.

cation and church extension, there is no apology whatsoever for this identification by association. During their 248-year history, the Brethren have claimed that if the church is to be the church, she must take seriously Jesus' words concerning giving "a cup of cold water" serving "the least of these my brethren," and being "peacemakers." Out of this urgency the Brethren have become known, along with the Mennonites and the Quakers, as one of the "historic peace churches."

The Church of the Brethren originated in Schwarzenau, near Berleburg, Germany, in 1708 in a time much like today — a time of wars, totalitarianism, insecurity and corruption. The Rhineland had been devastated by armies fighting in the name of religion. Pious people found refuge in small villages. In the village of Schwarzenau, located along the Eder River, a group of eight gathered in refuge and fellowship. Their leader was Alexander Mack. After a year of intensive Bible study and contemplation, with the New Testament as their authority in faith and practice, they concluded that there could be "no exercise of force in religion." This led to "believers'" baptism, to rejection of war and violence in resolving differences and to refusal to go to court. These convictions resulted in the founding of the Church of the Brethren in 1708. The essential faith of the eight original Brethren was that the New Testament was their authority in religion and the life expressed by Jesus in the Sermon on the Mount their example. They discerned that this would be a life of non-swearing, non-resistance, non-conformity and non-secrecy. They regarded the imitation of Jesus as central in the Christian experience.

Persecution influenced the Brethren of Germany to seek haven in America in 1719 and during the decade following. They landed and settled in the area of Germantown, Pa. During the years following this migration they sought for the development of Christian community. They cared for the poor, aided neighbors in need, took active interest in community affairs and engaged in religious instruction of children in the church. The first Brethren Sunday school preceded Robert Raikes' school by 42 years. Christopher Sower and son, friends of Benjamin Franklin, operated the Sower Press in Germantown, which in 1743 printed the first non-English Bible in America. Because of the position of the Brethren in renouncing war and being non-associators, the press was ransacked and confiscated by British and American forces during the Revolutionary War. Pages of unbound Bibles were used by the soldiers to bed their horses and some of these pages were recovered and used in later editions of the Sower Bible. These editions with horseshoe prints on some of the pages are now collectors' items.

Rufus Bowman Chapel, Bethany Biblical Seminary, Chicago, Ill.

From the Eastern Pennsylvania area the Brethren spread by migration and pioneer preaching into the Shenandoah Valley, across the great midland belt of the country and along the entire Pacific Coast. In more recent years congregations have been established in most areas of the country except the New England States. Mission work has been sponsored in Sweden, China, India, Nigeria and Ecuador but is active at present only in the last three countries.

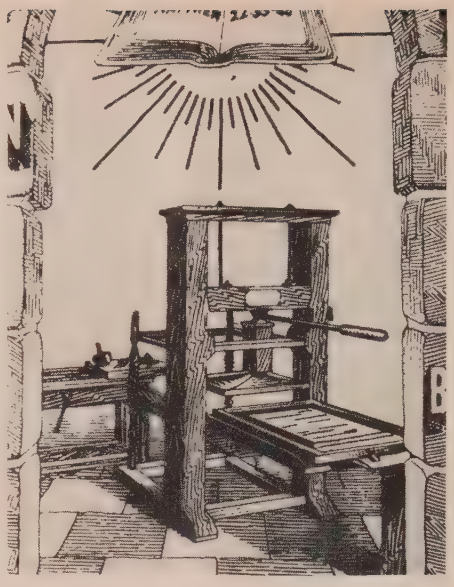
The denomination now numbers approximately 200,000 members organized in 1,050 congregations. Its organizational pattern is strongly congrega-

Processing used clothing at the New Windsor, Md., Material Aid Center, which serves Church World Service, Lutheran World Service and the Brethren Service Committee.

tional and democratic but the congregation does not have final authority. This authority rests in the Annual Conference, which is the representative assembly and highest legislative body of the denomination. The general program of the church is directed by the General Brotherhood Board, which is responsible to the Annual Conference. The general headquarters offices and printing facilities of the church are located at Elgin, Ill. The Church of the Brethren has been a member communion of both the World Council and the National Council of Churches since their inception.

Bethany Biblical Seminary in Chicago, Ill., and Bridgewater College in Virginia, Elizabethtown and Juniata Colleges in Pennsylvania, Manchester College in Indiana, McPherson College in Kansas and LeVerne College in California are the church's institutions of higher learning.

The Brethren today are heirs of a heritage which urges the imitation of early Christianity. The New Testament stands as the only creed. Baptism is by trine immersion. The Lord's Supper, including feet-washing, the love feast and communion, is perpetuated. Prayer and anointing for healing is practiced.



The Sower Printing Press, Germantown, Pa., run by Christopher Sower and son, friends of Benjamin Franklin, printed the first non-English Bible in America.

Church polity remains basically democratic and representative. The Sermon on the Mount and the Eighteenth Chapter of Matthew are regarded as basic for the Christian life and for maintaining peace and fellowship. Personal integrity in all life's affairs is of high value. Life is meant to be simple because of its singleness of devotion to Christ.

The Brethren intend to accept the challenge of a heritage of non-conformity and non-resistance as relevant to this century's condition. To make the witness positive, the Brotherhood has advanced programs of volunteer service, material aid, relief packages, heifers for relief, student exchange, refugee resettlement and emergency disaster aid. Much of this work, particularly the material aid program, centers at New Windsor, Md.; Nappanee, Ind., and Modesto, Calif. Along with this action program is a substantial emphasis within all age-groups on peace and social education.

The Church of the Brethren takes her place in a heritage larger than that which stems from Schwarzenau and Pietism. She stands also in the great stream of evangelical Protestantism and in the ecumenical association of this tradition finds enrichment of life and faith as well as opportunity for service and witness.

Peaceful Path to Integration Charted by West Virginia Christians

WEST VIRGINIA communities will have the aid of experts in helping to solve their problems of racial integration in the schools, churches, employment and other fields.

A corps of 20 white and Negro leaders from all parts of the state has been organized and is on call to help local communities bring about integration in "a peaceful, Christian way."

Announcement of the program, designated "a pilot project in human relations," was made by Rev. Jarrett T. Chandler, executive secretary of the West Virginia Council of Churches, and Dr. Alfred S. Kramer, associate executive director of the Department of Racial and Cultural Relations of the National Council of Churches.

The first of its kind to be sponsored by church groups, the program is expected to serve as a guide for similar projects by church councils in other states.

The 20 community leaders cooperating in the project will help in the setting up of educational panels, seminar and discussion groups, on request of local communities, without cost to them.

The announcement emphasized that they will "not force any ideas upon the community . . . but will go with an open mind, with convictions and a desire to help if possible."

The church officials said that the 20 chosen are educators, clergymen, physicians, parents and others who have had community leadership experience, and, as West Virginia residents, are personally familiar with the problems facing the state's communities in the integration process.

Purpose of the program, they noted, is not "to step in and try to tell the courts and school officials when and how to end segregation. However, as they take this step, we stand ready to help people who are concerned to understand and solve the problems of transition.

"This program has been initiated because of our Christian conviction that 'God is no respecter of persons' and all persons are 'precious in His sight.' It is hoped that it will aid local communities as they move to accomplish what is in keeping with the spirit of democracy, our Constitution and the decision of the highest court in the land.

"We are challenged with the new interpretation and pattern of brotherhood which the Supreme Court's decision has engendered in America. Christians are called upon to face the implications of this issue with honesty and integrity and to participate in constructive solutions. We see it as the role of the church to apply Christian foresight, patience and forbearing understanding as those new adjustments are faced and made."

The Council's officers noted that West Virginia has made "notable progress toward integration in its public schools in upwards of 90 per cent of its counties. People in communities across the state," they added, "have been sitting down together and seeking constructive solutions to their human relations problems."

Dr. Kramer, in a supplementary statement, noted that West Virginia had been chosen for the project because the state council of churches has immediately available the resources required to set up and conduct the program.

Named as full-time director of the program was Mrs. Annabelle Chandler, Charleston, a religious education specialist.

Wanted: *Artistic Creativeness*

By JOHN OLIVER NELSON

Detail of the upper half of the main doors of Zion Lutheran Church, Portland, Ore.

"BECAUSE the Church has forgotten the language of symbols and art forms, it is helpless to say what it must say in this generation." If this gloomy claim – commonly made – is true, one particularly urgent job of the ecumenical movement is that now being undertaken by the National Council's Department of Worship and the Arts.

An index of such urgency is the calmembers of the various Commissions ibre of the leaders who are serving as of this Department, at the inspired prompting of the Director, Rev. Marvin P. Halverson. Among the distinguished list of nearly 300, many a name is familiar. From the theater, for instance, are Norris Houghton, Raymond Massey, Lillian Gish, and Mildred Dunnock; from literature Marianne Moore, W. H. Auden, Robert Penn Warren and Cleanth Brooks; from music Thor Johnson, Robert Shaw and Dimitri Mitropoulos; from architecture Pietro Belluschi, Charles Eames and Eero Saarinen; from art Alfred H. Barr, Jr., Perry Rathbone, Philip Adams and Robert Motherwell; from the field of worship a worthy range from Douglas Steere to Georges Florovsky. Able hands have been put to this fascinating task.

After being first called together, each of the six Commissions set about formulating its particular purpose and concern, staking out its intentions. The various resulting statements have broken new ground. Now these are given common presuppositions in a trenchant "study document," which is sent out to members, the Church, and the public for pondering and comment. A six-page folio bearing the title, "The Church, the Arts, and Contemporary Culture," this statement points up the general issues facing the Department and its whole effort. It is based on a draft prepared by Amos N. Wilder of Harvard, but its published form is a carefully revised and adopted charter for this Department. It is important that the meaning of this design for action be widely known among artists, church people, and all who are concerned about the direction of our culture.

Paramount among the proposals of the paper is the dream of the Department that there be raised up "a vanguard of men and women qualified to interpret the significance of contemporary art for the believer and able to make contact with the influential movements of our time in art, architecture, music, literature, and criticism." No pretension is made that the Department itself constitutes this phalanx of two-way interpreters: the call for them is clearly given, and it comes from within the Church.

After an introduction, the statement settles down to describe five tasks the Church must tackle if it is to re-weave the ancient ties which may again link it with artistic creativeness. These map out a rugged landscape for Christian exploration.

For one thing, the statement says, the Church is unaware what is really going on in its culture round about unless it can read the language of art, for it is here that symptoms and clues of human feelings and trends show up. Beyond just reading this almost literal handwriting on the wall, the Church has the second responsibility of judging the arts and criticizing them, pro and con, from a discriminating Christian standpoint. Here it must constantly ask whether the arts are representing life as it is, significantly and whole.

There follows a third necessity, that the Church provide actual nourishment for arts and artists, by both commending good work and commissioning it for the Church itself. As Christians thus seek canons of good art, they must naturally study past forms as well as present ones. Here the Department suggests that art does best when it is not trying to do something, but rather to *be* something. "By a paradox art becomes more relevant when it becomes more autonomous": let art be art, its full self, the statement claims, and it will be real.

To achieve these aims, the paper acknowledges that a practical fourth step for the Church must be to heal the breach between "churchly" and "artistic" kinds of people. Here there is a new day. For in this cleavage, artists who are avowedly secular and agnostic have been impelled by our "modern crisis" to speak in terms gropingly Christian, while within the Church there now arise interpreters heeded by "the

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Dr. John Oliver Nelson is director of religious field work and professor of Christian vocation at the Divinity School of Yale University.

Archaeology Serves the Church

By GERALD A. LARUE

Exhibits like this one, where one can see and handle lamps, oil jugs and other objects which might have been used by the people mentioned in the Bible make the study of the Bible more real and vivid to both children and adults.

ARCHAEOLOGY is serving the local church.

More than 25 communities cooperating in some phase of the program sponsored by the Committee on the Use and Understanding of the Bible (CUUB) of the National Council of Churches have used archaeological exhibits in local Bible projects.

Lamps and oil juglets from the time of Jesus and the early church, bracelets and anklets from the days of the prophets, slingstones from the period of the divided kingdom — these objects and many more — make Bible passages come to life.

Loaned to councils of churches and ministerial associations by the Palestine Institute of the Pacific School of Religion, Berkeley, California, the artifacts represent the results of the excavation of Tell en-Nasbeh by Dr. William Frederic Bade, former professor of Old Testament at the Pacific School of Religion. Tell en-Nasbeh, which means "Mound of the Pillar" is believed by many archaeologists to be the ancient city of Mizpah. The biblical account of the building of this city is found in I Kings 15:22.

Interchurch groups use the artifacts in programs designed to encourage a wider interest in the Bible and to provide help in comprehending the biblical message. The only charge is a one dollar handling fee plus the cost of postage. Exhibits are generally loaned for a two-week period.

At the Fall Retreat of the Weekday Teachers' Fellowship sponsored by the Christian Education Department of the Southern California Council of Protestant Churches an archaeological exhibit was used in a series of lectures on Bible. Later one teacher obtained the materials for the released-time program of the Pasadena Council of Churches. Children, handling lamps used in the days of Jesus gain an appreciation of the cultural milieu in which the Christian faith was nurtured. Each exhibit includes a demonstration lamp with a flaxen wick as suggested by Isa. 42:3. Olive oil is used as fuel (cf. Exod. 27:20). The flickering light of the oil lamp helps students visualize the setting of the home of Mary and Joseph. As they attempt to fashion their own lamps they learn to appreciate the skill of the ancient artisan.

Leadership schools also make use of the Palestinian ware in courses on Bible. At the Ecumenical Conference conducted by the Washington-Northern Idaho Council of Churches an exhibit was used in a Bible study course. Adult church leaders gained a deeper appreciation of life in ancient Palestine.

Due to the growing concern on the part of many interchurch groups for some form of Bible education that will touch the life of the total community, the archaeological materials have been placed on public display.

The CUUB has urged that public exhibits be related to some ongoing emphasis on Bible in the local churches. The displays should educate rather than entertain, and should turn people to the Bible and to the local church.

For these reasons the public showing of the artifacts generally takes place during a Bible reading project. Such emphases have been made during January, or the Lenten period, or between Easter and Pentecost, or during the American Bible Society's World Wide Bible Reading program, in November and December.

In Baker, Ore., local pastors stressed Bible reading between Thanksgiving and Christmas. Ten denominations participated: Baptist, Lutheran, Methodist, Christian, Episcopal, Nazarene, Salvation Army, Seventh Day Adventist, Presbyterian USA, and Church of God. Bible-reading bookmarks were distributed and an archaeological display was placed in a downtown store window. The exhibit drew large crowds and resulted in a series of newspaper articles and photos which emphasized the fact that these objects were related to the local interchurch Bible Reading Crusade.

In Redding, Calif., during a similar Bible emphasis program a display was placed in Shasta Junior College, and later in the public library. In Corvallis, Ore., the local ministerial association had the exhibit shown on the campus of Oregon State College. In each instance the objects caught the attention of the public and strengthened the Bible program.

In Phoenix, Ariz., after a public showing of the objects for two weeks the Council of Churches obtained permission to keep the exhibit for a longer time for use in church services and Sunday schools. The exhibit remained for an extra two weeks in Reno, Nev., when local floods prevented the ministers from reaching the post office.

Window cards are used to point out the relationship of the various items to Bible verses. For example, a card beside the cosmetic spatulas and mortars called to mind Jeremiah's comment "that you enlarge your eyes with paint" (4:30).

A card by the bronze anklets bore Isaiah's words about the daughters of Zion "tinkling with their feet" (3:16).

More than one man whose thinking about the story of David felling Goliath had been conditioned by the American "Y" crotch slingshot, after seeing slingstones the size of a baseball has commented "Now I understand why Goliath went down."

Oil juglets and lamps call to mind Jesus' parable of the wise and foolish virgins. Now the observer can see the kind of oil bottles which the foolish maidens forgot to fill (Matt. 25).

Large photographs of the excavation

(*Continued on page* 24)

Gerald A. Larue is associate director of the Committee on the Use and Understanding of the Bible.

Outlook

West Virginia Leads the Way

News headlines of recent months give major attention to areas of resistance to desegregation of the public schools in some parts of the South. Often a small item reporting progress appears at the end of a full coverage on conflict or violence. Hence, the all too frequent newspaper generalization, "The South." There is no more "The South;" lines of difference on the question of desegregation may be more sharply drawn now, but there are many more lines in each community than there were two years ago. Some of these lines can even be drawn roughly along several state boundaries. These are states that differ generally in their manner of reaction in this period of rapid social change with respect to race relations. They would include Maryland, Delaware, Tennessee, Kentucky, Arkansas, Kansas, Missouri, Oklahoma, Texas, except for a small portion, and West Virginia. The last-named state has made notable progress toward integration in its public schools in over 90 percent of its counties. West Virginians have been sitting down together and seeking constructive solutions to their human relations problems. They seek solutions that are acceptable to more than one racial group in their communities.

Vitally interested in assisting its communities toward the improvement of human relations is the West Virginia Council of Churches under the very able leadership of the Reverend Jarrett T. Chandler. They have instituted a state-wide service as a Human Relations Program.

The launching of this Human Relations Program is unique among religious groups and councils of churches. In cooperation with the National Council's Department of Racial and Cultural Relations, the West Virginia Council of Churches has employed a director and engaged, on an assignment basis, twenty consultants, all of them highly recommended by their state denominational leaders.

The group of Negro and white consultants includes parents, teachers, physicians, psychiatrists, merchants, ministers and lawyers. All are native to or residents of the State of West Virginia and will be sent upon request to groups that plan workshops, panels or forums on the problems related to the desegregation and integration process in their communities.

Several significant facts about this special project of the churches should be pointed out. It is a service undertaken by a state council of churches on an issue which in some areas of our nation is quite controversial. Secondly, the experience in West Virginia will not be without its difficult spots and therefore will, in some measure, provide helpful information for those responsible Christians of both races in spots where serious tension now exists, when they reach the point of more sustained and constructive activity toward the solution of their human relations problems in the process of desegregation. In a true sense the West Virginia Council of Churches is in a leadership position in the matter of providing a sustained consultative service and program dealing directly with matters of desegregation and integration in the public schools, churches and employment.

Technology – A Christian Problem

Modern man has chosen the path of industrialism and is not turning back. Nor is there any Christian reason to reject the development of man's endowments and the divinely-given dominion over the objects of creation. Industrial technology has brought the ordinary American a tremendous gain in physical security, standard of living and variety of opportunity for self-expression, a new freedom which seems likely to make him more eager to explore his mind—and conceivably also his soul.

Yet many thoughtful observers share a disquieting fear that perhaps it won't work out quite this way. That perhaps the technological revolution will pose at least as many problems as it solves, especially in the difficult relationship between man and his God. It is this uneasiness which this month at Pittsburgh brought together leaders in the nation's church and economic life in a study conference to explore "The Christian Conscience and an Economy of Abundance."

The very machines which free man from physical want, for example, may also make him less capable of Christian choice. Theologian Emil Brunner warns that technology produces "men whom the machine has relieved from thinking and willing, who in their turn have to 'serve the machine' at a prescribed tempo and in a stereotyped manner." Alexander Miller points out that the Industrial Revolution almost destroyed the Reformation's doctrine of the dignity of vocation. He quotes Max Weber's statement: "The idea of duty in one's calling prowls about in our lives like the ghost of dead religious beliefs."

Technology may even influence the way in which we think about religion. An Italian writer, Luigi Barzini, Jr., refers to the "noble and somewhat sacrilegious" American dream: that all problems can be solved by intelligent manipulation. Life becomes a sort of vending machine, responsive to coins dropped in the correct slots. So we assume, he says, that "if you put the right amount of money in the right place . . . if you sign carefully worded contracts . . . you must always get satisfactory results. When history does not deliver the gum . . . Americans are eternally surprised."

This manipulative approach, so successful in dealing with things, extends itself to people. But if man-

kind were ever to become a set of factors to be manipulated—in payrolls, production lines, or market analysis—the meaning of personality would be destroyed. Paul Tillich comments: "There is no end in the chain of means and ends except the person. And if the person himself becomes a means, an endless chain of means-and-ends-and-means is established which crushes purpose, meaning, and person."

Perhaps the final collapse of personal meaning appears when religion is presented, as in some popular movements, as a set of devices for attaining success or too-easy adjustment to today's world. Such corruption of religion is too old a device to be blamed entirely on technological society; but a gimmick-minded people have unusual capacity for reducing worship and service of God to a kind of "know-how" which promises to gain the world and threatens to destroy the soul.

In assessing its role the church discovers that it feels the same pressures that shape all society. A technological civilization both helps and tempts the churches. Television, for example, can reach people who never come to church. But will the church, then, weaken its message by adopting the techniques of successful entertainers? Will it soften its message to keep the favor of sponsors or contributors or to please the powers-that-be?

"In the world but not of the world," the church must apply to itself any criticism it makes of society. It rightly warns that mass-production conformity may impair personality. What of its own techniques? A pastor can buy a book containing a prepared "sales talk" (by actual test "successful in more than 90 per cent" of its uses) for enlisting a church school teacher, or "an effective piece of Kingdom salesmanship" for recruiting a chairman of the finance committee, or even a speech for requesting a committee chairman's resignation. The community of faith in which persons become "members of the body of Christ" may become so obsessed with the techniques of building fellowship that person rarely meets person in Christian understanding.

The church, of course, needs effective methods; a careless inefficiency is infidelity. But the church must keep asking whether technology, as currently employed, serves or imprisons human freedoms, and what can be done about it—a challenging and critical task which can only begin at the Pittsburgh conference.

God, the Center of Family Life

THE spirit of the home sets the mood for living everywhere. The family provides serenity, faith and good will for its members. Since its strength is developed by worshipping together, family worship needs to be related to those areas of home life that test the spirit of the family. The 1956 National Family Week, May 6-13, stressing the theme of "God in the Home—Peace in the World." calls attention to specific family difficulties. These may be used as the basis for family worship and discussion and for guidance through family prayer during the observance.

It would seem that the family must experience peace within its own life before it can make much of a contribution toward peace in the larger society. Should the home always be a place of quietness and order or can there be peace amid family commotion? Commotion at home is like the activity in a beehive, in a locker-room before the big game, or backstage before curtain-time. Family commotion means life. People are growing up, learning to live together. Prayer can help to prevent our getting on one another's nerves. The church, a symbol of both peace and power, is to millions of families the larger "family" from which come comfort, friendship and faith.

Does "forgive us . . . as we have forgiven" include family quarrels? Willingness to share is learned, and not always in childhood. Watching birds feed in the yard, we see one take a big piece and run off by himself to enjoy his treat. Most people want to be independent, and to share in family actions and responsibilities is not easy. Love must mature along with the mind and body.

Television and radio newscasters are overly concerned with people's misfortune and mischief and there is not likely to be much peace in the home after an alarming newscast. All around us are examples of heroism, goodness and faith. A family can discuss these and thus offset the depressants of the newscaster.

Families are usually held together by common interests and activities. Today, however, a multitude of affairs claim the time of individual members of the family with their different tastes and interests. The question of outside loyalties thus becomes a family problem which must be resolved by willingness to sacrifice individual desire to the wishes of the whole family.

The family also must consider the neighborhood and the community. With so many families on the move today, residing, sometimes only temporarily, in strange and crowded areas, newcomers need to plan ways to participate in the life of their new community and older residents need to cultivate newer residents.

It is doubtful whether we are wise in giving so much emphasis to the possibility of war. Preoccupation with the negative aspects of today's conditions creates undue fear. Christians have discovered that their need is confidence in Someone greater than all the dangers, known and unknown. Family worship in the home and in the church satisfies the conscience, unifies the family, and draws together under God the families of this nation and of all nations. National Family Week provides an occasion for families to lay aside the daily frenzies and give deeper thought to their part in bringing the world closer together under God.

Scientific Test Shows RSV Is More Readable

By J. Carter Swaim

WHAT translation of the Bible should be used in a parish program of Christian education? This was the question confronting Dr. Frank William Montgomery, pastor of the First United Presbyterian Church, St. Clairsville, Ohio.

As a minister responsible for the total life of his congregation, he found himself asking, "What version more completely meets the needs of growing Christians?" On the one hand, there was the familiar and long-loved King James Bible; on the other, the RSV. The question as to which of these would be more effective had, up until that time, been "answered from inclination, prejudice, or authority, but . . . by nothing more objective."

Dr. Montgomery, therefore, undertook to make a scientific test, and to work this out in connection with his plan to obtain a degree of doctor of philosophy in the Department of Religious Education at the University of Pittsburgh. Accordingly, he constructed an instrument designed to test the readability of the two versions. The test consisted of multiple-choice answers to questions about 29 passages in the Bible. These were worked into 36 items at each of which five possible meanings were set down for choice by the students.

Dr. Montgomery, in drawing up this instrument, had the assistance of 23 Biblical scholars out of the 30 whose aid he requested. He had also the assistance of half a dozen people in the educational world trained in methods of conducting scientific tests.

A large number of studies have been made in the field of readability in the realm of general education. So far as is known, this is the first one to have been carried out specifically in the area of Biblical understanding. Since the format of the two versions may be a factor, the tests printed the material as regularly appearing in these two versions, that is to say, with verse paragraphing in the KJ, sense paragraphing in the RSV.

The tests were given first to 169 students of the high school at St. Clairsville, O. Of these, 47 were sophomores, 78 were juniors, 44 were seniors. As a result of this pre-test, the instrument was revised and the test was then administered to 1,358 high school students in the following communities:

Augusta, O.	Hayden, Colo.
Bellaire, O.	LaCrosse, Kan.
Bridgeport, O.	Lafferty, O.
Crown Point, Ind.	St. Clairsville, O.
Erick, Okla.	Topeka, Kan.
Flushing, O.	Winterhaven, Fla.

Two high schools were in industrial towns of the Ohio River valley; two high schools were in metropolitan areas; one in Kansas, one in Florida; one high school was in a coal-mining settlement; two in communities which represent both coal-mining and farming; the rest in farming areas. A significant result of the tests was the discovery that the comprehension of the students "did not vary appreciably from school to school."

The test was so set up that half the students would take the examination on the basis of readings in the KJ Bible, the other half on those of the RSV. The blanks were simply distributed to alternate students in the classrooms. Dr. Montgomery demonstrates on the basis of statistical analysis that this randomization is sufficient to cancel out any irrelevant factors and make the test fair and objective.

The advantage of the RSV became apparent even before the tabulation of the separate items had been made. Twenty-five minutes were allotted for the test, at the end of which time, 65.8 per cent of those taking the KJ test had completed 30 of the 36 items, while of those taking the RSV, 76.7 per cent had completed 30 out of 36 items. Of those taking the KJ test, 45.7 per cent completed the entire test, while 57.6 per cent completed the RSV test. Dr. Montgomery's conclusion here is: "a greater number of those taking the RSV test were able to complete the test, the passages apparently requiring shorter periods of concentration and less frequent re-reading to obtain the meaning."

A typical item in the test had to do with Genesis 15:5, which in the King James Bible says:

> "And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if you be able to number them; and he said unto him, So shall thy seed be."

The RSV says:

> "And he brought him outside and said, 'Look toward heaven, and number the stars, if you are able to number them.' Then he said to him, 'So shall your descendants be.' "

The questions here were as follows:

"God tells Abram to

a. ( ) consult an astrologer.

b. ( ) count the stars.

c. ( ) talk to the stars.

d. ( ) meditate in the evenings.

e. ( ) look at the stars.

The answers here revealed that 29.8 per cent of those using the KJ version considered "talk to the stars" to be the correct answer, and 13.8 per cent "meditate in the evenings" to be correct. At these two points, the RSV percentages were 3.1 and 5.6. At alternative "b" ("count the stars") which was correct, 45.4 per cent using the KJ made the right answer, while 81.8 per cent of those using the RSV were correct.

Dr. Montgomery explains that the 29 passages were divided between the testaments on the basis of "the relative importance of the various portions of the Bible for Christian education and homiletics." For this measurement, he used A. W. Blackwood's "Expository Preaching for Today" and Stephen C. Neill's "Fulfill Thy Ministry."

Thirty-two of the test questions were chosen on the basis of word meanings. At 34 of the 36 items, the RSV proved it is more easily understood, though sometimes not by a great margin.

As results of the study, published under the title, "An Experimental Study of the Comparative Comprehensibility for High School Students of the King James and Revised Standard Versions of the Bible." Dr. Montgomery concludes:

"The Revised Standard Version is undoubtedly an improvement for the age group tested.

"The findings suggest that many portions of the Scriptures are not generally understood by high school students in either version.

"While Protestantism has insisted that the Bible speaks for itself and that it is its own best interpreter, the task of Biblical translation so that 'those who read it . . . may discern and understand God's Word to man' is not completed." He suggests in his thesis that additional studies might be made for other age groups: juniors, intermediates, adults; and that similar studies might be made with regard to official versions as compared with private translations.

Rev. J. Carter Swaim is executive director of the Department of the English Bible.

CWS Greets Emigrés En Route to Brazil

An estimated 9,000 Japanese are migrating to Brazil each year in their government's newest attempt to find a solution for the problems of poverty and over-population on the Japanese Islands. Of the 9,000, some 5,000 are selected by the government, and 3,000 go at the invitation of relatives living in Brazil. To cope with the difficulty of learning a new language — Portuguese — the travelers attend daily classes aboard ship.

Church World Service officials in Japan are cooperating with the government in making the necessary provisions to start the migrants on the first lap of their journey. When they arrive in Brazil CWS officials are on hand at the port of Rio de Janeiro to welcome them and assist in making arrangements for their new homes.

Every 40 days a shipload of 500 to 600 of these immigrants en route to their new homes stops at Los Angeles, Calif.

Before the vessel leaves for the final 30-day leg of its journey southward, a gift package for every one of the men, women and children making up the passenger list has been put aboard — together with several hundred bales of clothing, all bearing the familiar Church World Service insignia.

This newest experiment in international friendship, carried on at the request of Japan Church World Service, is a cooperative project of the Southern California Council of Churches and CWS, acting through its clothing center at Modesto. Local councils of churches and ministerial associations are helping to secure clothing, and are contributing money for "the parcels."

Each adult parcel contains a Japanese New Testament, candy, toilet articles and a length of stout denim for dresses or trousers. In the children's packages are candy, picture books and crayons, notebooks and pencils.

But the most important articles are the pins and needles, scissors and thread and buttons — in the women's packages. For the long trip provides them with the opportunity of outfitting their families, making selections from the large supplies of used clothing put aboard, and time and facilities to make the necessary alterations.

With this important problem out of the way, as one grateful mother of three affirmed: "We will be able to work with less worry in the new land."

Interest and concern of the churches in the migration was aroused by presentation of the problem by Japanese churchmen at the meeting of the World Council of Churches in Evanston, Ill., in 1954. Brazil was found to offer suitable areas for settlement, and a staff member of the World Council already in Rio de Janeiro began to make arrangements to welcome and quarter the newcomers. Rev. Kentaro Buma, associate director of Japan Church World Service, is also in Brazil to assist them in resettlement.

CWS officials report that not only have the emigrating bands expressed their joy and appreciation at realizing they "are not forgotten people," but Japanese officials have spoken profusely of their gratitude.

The good wishes and concern of people in the U. S., following these modern pioneers as they set sail for a new land, contribute greatly to the cause of the Christian church and its witness in Japan.

A Japanese mother en route to Brazil to make a new home for her family receives a parcel from James Smith of the Southern California Council of Churches, representing Church World Service.

Greece Recognizes Aid of U. S. Churches

Dr. Wayland Zwayer, (left) associate executive director of Church World Service, shakes hands with the consul general of Greece, Constantine Alex Trianaphyllakos, who has just awarded him the Cross of the Higher Command of the Order of the Phoenix because of the assistance given by the American denominations through the World Council of Churches and through Church World Service, a central department of the National Council, to Greece since 1945. Looking on is Dr. Almon R. Pepper, director of the department of Christian social relations of the Protestant Episcopal Church, who received a similar award for Episcopal assistance.

Farewell to Chicago

DIVISION OF CHRISTIAN EDUCATION JOINS OTHER COUNCIL UNITS IN HEADQUARTERS CITY

By WENDELL KELLOGG

THE May 1 move to New York of the Commission on General Christian Education, largest unit of the midwest office of the National Council of Churches, marks the passing of an epoch.

There are few readers of these lines who can remember when Christian education on an interdenominational scale has not operated from Chicago.

Ever since the announcement last fall that the Pullman-Standard Building, which has housed Christian education for the past seven years, was to be torn down, it has been photographed by more people than in all its previous 72-year history.

One of the oldest buildings in the Chicago Loop — built entirely from stone and brick, without steel — it has a story to tell.

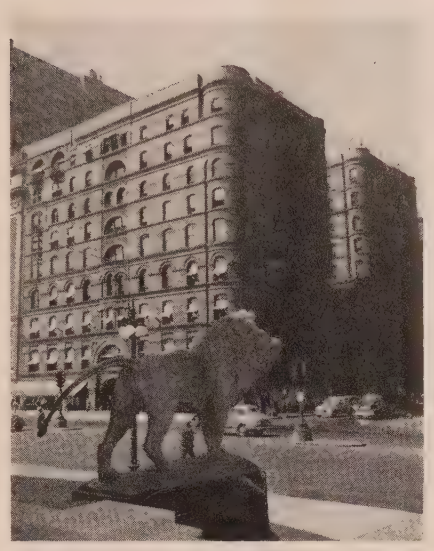
Passers-by today, looking at the nine-story red granite structure at Adams and Michigan, across from Chicago's famed Art Institute, seldom guess that the great arches were once a carriage driveway, nor can they see the ponderous stone supports in the sub-basements that resemble a medieval dungeon.

When built in 1884 by George M. Pullman, founder of the Pullman firm, it towered above other buildings in the area. Pullman's Palace Car Company occupied 125 offices on the first three floors, and the 75 apartments above boasted the first speaking tubes. Noted residents at one time or another included Samuel Insull, utility magnate, Florenz Ziegfeld, Jr., famous showman, and S. C. Pirie, of Chicago's Carson, Pirie, Scott and Company.

About 1900 the ninth floor became one of Chicago's famous cafes, the Tip Top Inn.

In 1916 the apartments were converted to offices, but the cafe operated until the mid-twenties. Robert Todd Lincoln, son of Abraham Lincoln, who had an office in the building, became president of the company in 1897 upon Pullman's death. He was president until 1911, chairman of the board until 1922.

To look at Christian education in Chicago, one has to go back a way. The first significant date is 1791—founding of the Sunday School Society of Philadelphia — followed by the establishment of the American Sunday School Union in 1824. The International Sunday School Convention, first held in New York in 1832, became in 1905 the International Sunday School Association. In 1907 it was chartered by a special act of the U. S. Congress and set up a central organization and staff in Chicago.



The 72-year-old Pullman-Standard Building on Chicago's Michigan Avenue, home of the Division of Christian Education for the past seven years, soon to be demolished.

Marion Lawrance, a layman, was its first and only general secretary.

The 1824 purposes of Sunday school literature production, selection of Biblical lessons and helps, and the organization of Sunday schools in needy parts of the country, had grown into an interdenominational field program.

Adult Bible class work was inaugurated and in 1911 at San Francisco 10,000 men marched in a Bible class parade, including 567 Chinese, Japanese, and Koreans. A great convention was held in Chicago in 1914, complete with a Michigan Boulevard parade with bands and police and cavalry escorts, a pageant, and 400 speakers. Greetings came from President Wilson, Secretary of State Bryan, and Navy Secretary Daniels.

Sunday schools now numbered 175,000, with 18,000,000 pupils and teachers. The International Sunday School Association by this time had a full complement of elementary, secondary, and adult divisions, and departments of education, home and visitation, missions, temperance, purity, lessons, Negro work, and the West Indies.

Meanwhile, beginning with the Methodists in 1827, denominations had slowly begun organizing boards or committees of education. This became general after the turn of the century, and in 1910 these boards organized the Sunday School Council of Evangelical Denominations.

First tension, then cooperation, developed between this body and the International Sunday School Association, resulting eventually in a merger in 1922 as the International Sunday School Council of Religious Education, shortened later to International Council of Religious Education.

Dr. Hugh S. Magill became the first general secretary and offices were in the Mallers Building, at the southeast corner of Madison and Wabash Streets.

This event was the most significant venture in cooperation in the history of Christian education up to that time. In the ICRE 40 denominations, representing 90 per cent of the Protestant constituency of the United States and Canada, pooled their resources to face together the common educational tasks.

From 1922 until 1950, when it became part of the National Council of Churches, the ICRE had but two heads: Dr. Magill, 1922-35; and Dr. Roy G. Ross, 1936-50. In 1950 Dr. Ross became Associate General Secretary of the National Council, and in 1954 General Secretary.

In 1930 the ICRE began a 19-year stay on the 22nd floor of the Old Dearborn Bank building at 203 North Wabash, moving to the Pullman-Standard Building in 1949.

Presidents of the Council were: 1922-26—W. O. Thompson, president of Ohio State University; 1926-41—Russell Colgate, co-founder of the Daily Vacation Bible Schools in New York City in 1901, and first president of the International Association of Daily Vacation Bible Schools; 1943-50—Harold E. Stassen, Governor of Minnesota and currently peace and disarmament assistant to President Eisenhower. Mr. Stassen is still president of the quadrennial International Sunday School Convention.

In 1950 when the National Council of Churches was formed from 12 interdenominational agencies, the ICRE became its Commission on General Christian Education. This, with the Com-

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Preacher Interchange Now in 30th Year

THIRTY years ago this summer British and American church groups embarked on something new in preacher interchange. They each named a group of outstanding clergymen to cross the Atlantic for the summer weeks and occupy pulpits in each others' countries.

So happily did the innovation work out that each year thereafter for these three decades a similar interchange has been carried out.

This year an even ten clergymen from each country will take part in the interchange. Ten distinguished churchmen have been accredited to the British Council of Churches by the National Council of the Churches of Christ in the U.S.A., and an equal number of outstanding ministers from Britain will visit in this country, preach in various pulpits and take part in a number of denominational and interdenominational conferences. The councils in the two countries are co-sponsors of the interchange.

The British group, which includes the Canon of Westminster Cathedral, will visit 21 states, including California, and the District of Columbia, will make talks to many councils of churches, and some of them will attend some ten conferences including the World Methodist Council meeting in its ninth session at Lake Junaluska, N. C. early in September.

The American group going to Great Britain have preaching schedules arranged in England, Scotland, Wales and Ireland, by the Rev. Kenneth Slack, general secretary of the British Council of Churches. Appointment for the British group in this country were made by Dr. Robbins W. Barstow, director of the National Council's Department of Ecumenical Relations. who feels that the preacher interchange program contributes significantly to the promotion of good will and understanding between churches in the different countries.

The American group includes: The Rev. Dr. Homer J. Armstrong, Jefferson Avenue Baptist Church, Detroit, Mich.; the Rev. Dr. Elmer B. Bostock, district superintendent of the New York district, New York Annual Conference of the Methodist Church; the Rev. Dr. Frederick E. Christian, the Presbyterian Church in Westfield, N. J.; the Rev. Dr. Warren Grafton, Central Woodward Christian Church, Detroit, Mich.; the Very Rev. Clarence R. Haden, Jr., Grace and Holy Trinity Cathedral, Kansas City, Mo.; the Rev. Dana H. Johnson, 4th Lutheran Church, Springfield, O.; the Rev. Dr. Gerald E. Knoff, executive secretary, Division of Christian Education, National Council of Churches (Methodist); the Rev. Dr. I. George Nace, executive secretary, National Council of Churches' Division of Home Missions (Evangelical and Reformed); the Rev. Dr. Carl G. Stromme, Trinity Community Church, Minneapolis, Minn. (Baptist); the Rev. Dr. William H. McConaghy, First Presbyterian Church, Syracuse, N. Y.

The visitors from Britain will be: The Rev. Peter P. Brodie, St. Mungo's Church, Alloa, Scotland (Church of Scotland); the Rev. Canon Edward Carpenter, Canon of Westminster, London, (Church of England); the Rev. Canon Joseph E. Fison, sub-dean and canon residentiary of Truro Cathedral, Cornwall (Church of England); the Rev. A. Raymond George, lecturer in theology, Leeds, York (Methodist); the Rev. Stuart W. McWilliams, Beechgrove Church, Aberdeen (Church of Scotland); the Rev. Andrew Prentice, Trinity Presbyterian Church, Birkenhead; the Rev. W. Russell Shearer, chairman Birmingham district of the Methodist Church; the Rev. Canon Hartley A. Warehan, vicar of Linthorpe, York (Church of England); the Rev. John G. Weller, Purley Congregational Church, Surrey, and the Rev. W. E. Whilding, Tyndale Baptist Church, Bristol.

Rural Life Sunday, May 6

In grateful acknowledgment that all men are dependent upon Mother Earth for their food, homes and material possessions, churches across the nation will say prayers for the fruits of the farmer's labor on Rural Life Sunday, May 6.

This observance is held traditionally on Rogation Sunday, the fifth after Easter, and emphasizes the intimate link between the life of the church and the cycle of seed-time and harvest.

The celebration of the Rogation Days had its birth more than 1,500 years ago, back in the fifth century at Vienne in France, when the people held great processions and called upon God to bless the land. The custom spread from France all over the Continent and to England. In this country the first Rural Life Sunday to highlight the meaning of Christianity for country life was observed in 1929 at the suggestion of the International Association of Agricultural Missions.

Many religious bodies take part in the service. The city-dwellers and those who live in towns and upon the land unite in special prayer when the Sunday morning hour is set aside for worship service and sermon centered about the spiritual realities of rural life. Sometimes city and country pastors exchange pulpits for the day or persons having a special interest in agriculture serve as guest leaders. Parishes consisting of several churches in a circuit often make it a parish day for all services, with a concluding dinner.

Local agricultural organizations such as the 4-H Clubs, Future Farmers, Farm Bureau, Grange, and Farmers' Union often attend in a body or hold special services.

A rural play or pageant is sometimes presented or a discussion group takes over the evening session.

A special order of service is issued each year by the National Council's Division of Town and Country, which sponsors the event. Many thousands of these orders, with suggestions for carrying out the observance, are sent throughout the country for use by local congregations. This year's service was prepared by Dr. Frederick W. Alden of Concord, N. H., Congregational Christian conference minister of New Hampshire.

One of the responsive prayers in Dr. Alden's order of service, which happily expresses some of the feeling behind Rural Life Sunday, is as follows:

"In celebration of country life let us thank God
For the distance and space which make privacy possible;
For the privilege of living in awareness of sky, earth, lake, forest;
For such neighborliness as offers integrity of utterance, dependable support, answering affection, steadfast encouragement."

Protestant Sensibilities Interest Hollywood

THE Broadcasting and Film Commission of the National Council has put itself on record with a statement advising churches and church groups against the purchase of radio or television time for religious broadcasts.

The statement calls upon stations and networks to make desirable time available free of charge for religious broadcasts and urges the Commission's 30 member-communions and state and local councils of churches and church women to exercise their influence in support of the position.

It was adopted at the annual two-day meeting of the Commission's Board of Managers in New York last month. Upwards of 75 members of the Board, agency staff and industry executives were in attendance.

The statement also opposes joint commercial and church sponsorship of a program. "If a commercial advertiser sponsors a religious personality or program of a religious nature," it declares, "the label of a denomination or other religious body should not be attached as co-sponsor."

It notes that this practice is consistent with its own basis of operation and "by implication with the position of the broadcasting industry as expressed in the Television Code." The Code is a policy statement of the National Association of Radio and Television Broadcasters.

"It is the responsibility of the churches to provide high quality programs (live, recorded or on film) free as a public service," the statement said. "The Commission expects the networks," it added, "to recognize it as their responsibility to make substantial provision of facilities and desirable broadcast time free as a public service for such programs."

It said that it did not consider that networks or stations had adequately discharged their responsibilities in this area by "scheduling sponsored or paid-for religious programming in all or a major part of the time allowed for religious broadcasts.

"Religion is essential to the strong and healthy continuance of our life as a nation," they declared. "Therefore, public interest requires that it be given a proper place in radio and television schedules."

The report was presented by Dr. Jesse A. Engle, New York, a member of the Board who has served for the past year as a chairman of a special five-man committee delegated the responsibility for preparing the statement. Dr. Engle is the executive secretary of the Joint Section of Education and Cultivation of the Board of Missions of The Methodist Church.

At the concluding session the Commission also adopted the largest budget for religious radio, television and film production in the history of U. S. co-operative church work. It will spend during the 1956 calendar year a total of $1,751,400 — an increase of $346,000 over last year's previous high.

Mr. Geoffrey Shurlock, director of the Production Code Administration of the Motion Picture Association of America, in the major address of the two-day session, told his dinner audience that Hollywood's failure to produce more films depicting Protestant ministers is due primarily to the lack of suitable stories.

"By and large," he said, "our writers have preferred to accentuate the negative, when dealing with our clergy." He cited in this connection "Elmer Gantry," "The Christian," "The Case of Richard Meynell," and "The Scarlet Letter." He said the production code prevented these stories being filmed under its requirements for portrayal of clergymen.

He noted as outstanding exceptions "A Man Called Peter" and "Martin Luther," both of which were based on biography, not fiction. He said the former production by 20th Century Fox had outgrossed all other films produced by the studio during 1955 with the exception of "The Seven Year Itch," starring Marilyn Monroe.

Mr. Shurlock urged that Protestants present a united front in their dealings with the movie industry. He said that producers now welcome the advice of the churches, and that "While it may not always be accepted . . . it is a long step forward." The next step, he added, is to interest Hollywood, gradually, in more religious themes.

He said Hollywood has shown, by its rejection of films which treat the Protestant clergy unfavorably and its constant search for representative stories, that it is "extremely careful of Protestant sensibilities."

Farewell to Chicago

(*Continued from page* 21)

mission on Christian Higher Education, the Joint Commission on Missionary Education, the United Student Christian Council, and the Student Volunteer Movement, make up the National Council's Division of Christian Education.

From the beginning, the ICRE's relationships widened to include eventually nearly all the educational functions of Protestantism.

Daily Vacation Bible Schools became part of its program in 1923 and Weekday Church Schools in 1927.

Chairman of the Division of Christian Education today is Dr. Paul Calvin Payne of Philadelphia, executive secretary of the Presbyterian U.S.A. Board of Education. Treasurer is John H. Platt, Chicago, and executive secretary Dr. Gerald E. Knoff, New York.

The Division units moving from Chicago include the departments of Children's Work, Youth Work and the United Christian Youth Movement, Adult Work, Administration and Leadership, Curriculum, Audio-visual and Broadcast Education, Weekday Religious Education, *International Journal of Religious Education,* Religion and Public Education, and Family Life.

Division units already in New York include four departments of the Commission on Christian Higher Education: Campus Christian Life, Faculty Christian Fellowship, United Student Christian Council, and Interseminary Committee; Student Volunteer Movement and Department of the Ministry of the Joint Department of Christian Vocation; the Joint Commission on Missionary Education; the Department of the English Bible; and the Committee on the Use and Understanding of the Bible.

Although a consolidation of all National Council offices in New York was voted by the Council's general board and general assembly in 1954, the move was not anticipated until 1958 when the new United Church Center is erected. The move, precipitated by the forthcoming demolition of the Pullman-Standard Building, will put all the units of the Division under one roof for the first time since the organization of the National Council.

Churches Seek Bequests

U. S. Protestant denominations which, according to estimates, have received upwards of $100,000,000 in bequests over the past ten years, for the first time in their history are conducting a campaign to remind their members to "Remember the Church in Your Will."

Local churches across the nation are expected to set aside one month this year to emphasize to members the fact that making a Christian will "is an inescapable part of the stewardship responsibility of every Christian."

Materials ranging from attractive little three-fold cartoon brochures to more technical memos directed to bankers and lawyers and posters and filmstrips have been distributed to help them do the job.

The program is sponsored nationally by the Joint Department of Stewardship and Benevolence of the National Council of Churches. It was planned by a committee of 25 "stewardship specialists" representing 25 of the Council's cooperating communions. Chairman is Rev. H. Spencer Minnich, Elgin, Ill., of the Church of the Brethren.

Council Briefs

The *Ohio* Council of Churches will hold a five-day research-study seminar, April 16-20, "to explore the opportunities and problems of the rural church." Each member-denomination will have four rural ministers present. Also attending will be representatives from various rural agencies. Discussions will center on population trends, agriculture, industry, family life, and the church program. . . . The *Greater Reading, Pa.,* Council of Churches has launched an educational campaign against gambling. Rev. Ralph Z. Ebersole, chairman, describes it as a campaign of positive action. "Up until now," he said, "we have concentrated on reporting criminal activity. While we are still going to continue our policy of constant vigilance, we also are going to attempt to educate . . . about the evils of gambling." . . . The *Greater Springfield, Mass.,* Council of Churches has announced a plan to develop a closer relationship between the Council and its churches. Each church has named a contact person who has responsibility to report and interpret the work of the Council to his church. . . . The *Texas* Council of Churches is sponsoring a series of three weekend retreats for public school administrators and teachers. Top state educators and clergymen are retreat leaders. Aim of the retreats is to give teachers "a deeper concept of their tasks from the point of view of Christian theology and ethics." . . . The *Des Moines* Area Council of Churches won the award of the National United Church Canvass sponsored by the National Council of Churches. Twenty-one Des Moines churches working together for the first time, raised $150,000 more than the amount pledged the previous years to their respective churches.

Church Camps

(*Continued from page* 11)

and there will be two million predelinquents.

Herein lies a challenge to the churches.

Police and social workers who have watched the camping program say it really works, although many of them were skeptical about it at first, doubting that a lasting impact could be made on a child during such a short time. What they may not take into account, Mr. Rapp feels, is not only the professional skill required of staff, but their Christian commitment to create an atmosphere of deep spirituality.

"When counselors talk to the children about Jesus, they offer Him as a friend," Mr. Rapp points out. "This strikes a deep chord in these friendless youngsters. Some make a religious decision while still in camp. Many join church youth groups later."

Shirley, a rag-tag 13-year-old, whose parents were alcoholics and who arrived in camp the first season with matted hair and incredibly dirty, is now a teacher. The steps in her transformation were slow and halting; they began the day she became enamoured of a gadget new to her — the shower — and progressed from dawning self-respect through ultimate joy at establishment in a foster home she liked.

Shirley, like Everett and Janet — three campers — three newly successful human beings.

Artistic Creativeness

(*Continued from page* 15)

world" in spite of its presuppositions. It is high time, the Department says, for the two to regain their productive togetherness.

Realizing this blessed mutuality, the document claims, is the fifth aspect of our shared effort. The Church must express so clearly its understanding of man and his destiny that artists can grasp and translate this teaching — thereby gaining for their work a depth which it needs "lest it become tempted to estheticism." By this same gesture religion also gains immeasurably, for its own message is "expressed most profoundly through the forms which constitute the proper concern of art."

From start to finish, "The Church, the Arts, and Contemporary Culture" is a charter for explorers, an agenda of business new and old, a summons to push ahead with important work. A footnote says it is meant not just for the Department, but for all who want to weigh these matters and point directions ahead. Unprecedented as a study statement issued by a representative Christian group, it is one more historic milestone along the route of ecumenical odyssey in our time.

Archaeology

(*Continued from page* 16)

accompany the exhibit to help viewers appreciate how archaeological expeditions are conducted. An artist's reconstruction of the massive walls (13 to 20 feet thick and 40 feet high) impresses one with the strength of ancient fortresses and illustrates what Jeremiah meant when he wrote of "fortified cities" (4:5).

From border to border and coast to coast the CUUB has helped church groups find ways to use archaeological materials in Christian education and Christian evangelism. Archaeological displays not only arouse interest in Bible reading but illustrate exactly what objects are meant in certain Bible verses. In church school classes, teachers have found that the most modern methods of Bible teaching are strengthened by the use of ancient materials.

Among the many communities that have made use of archaeological displays are Aberdeen, Moses Lake, Quincy, and Newport in Wash.; Lewiston, Idaho; Eugene, Coquille, Milton-Freewater, Coos Bay, and Rainier, Ore.; Reno, Nev.; Crescent City, Rio Vista, Alameda, Calif.; Phoenix, Ariz.; Edenton, N. C.; Weston, W. Va.; and York, Pa.

U. S. Churchmen in Russia

(*Continued from page 7*)

said that now they attract students from all walks of life. The curriculum once was concerned only with the intellectual side. Now, under Patriarch Alexei, an alumnus of Zagorsk, attention is also paid to the practical side; and students receive training in all phases of parish life. Despite progressiveness culturally, the people are religiously conservative, and the more philosophical the sermons, the more worshippers ask, "Tell us about Jesus Christ."

Dr. Gezork told them of the American shortage of ministers. The Protestant and Orthodox churches have to fill 15,000 vacant pulpits in the next 20 years. He estimated that there would be a gain of 75,000 ministers, with a 28-million increase in membership. Pastoral work, preaching methods, religious education and administration were new emphases in theological training. Dr. Fry said the printing press was a powerful help in keeping America's religious life alive and bright. He observed that any force that would deprive or restrict the church in its use would strike dangerously at the life of the church. U. S. churches published 230 serious books on theology last year, he said.

The Orthodox have no press. The present edition of the Bible was the first since 1917, and also a prayerbook. They stressed that they rely greatly on their priests and do not require a great volume of literature.

• • •

Moscow, March 18 — The historic conversations between churchmen of the United States and Russia were concluded Saturday in an atmosphere of the utmost cordiality and good will. While many important differences remained, there was good prospect that the initial efforts to reestablish communication might pave the way for better relations between the churches of the two countries.

At the closing session Dr. Blake presented gifts to Metropolitan Nikolay, Bishop Vartan, the Lutheran Archbishops Turs of Latvia and Kiivit of Estonia, and Dr. Jidkoff of the Baptists.

The possibility of a common Christian witness was envisaged in an exchange of memoranda by American and Russian churchmen in their closing session.

Metropolitan Nikolay formally replied Saturday morning to Dr. Van Kirk, and the latter submitted a memorandum that stressed several conditions for a just peace. The Russian Orthodox memorandum by the Metropolitan, in which other churches concurred, said:

The deputation leaves Idlewild Airport, New York, for Russia. Left to right, front row: Dr. Walter W. Van Kirk, Paul B. Anderson, Bishop D. Ward Nichols, Dr. Eugene Carson Blake, and Donald C. Bolles, editor of the OUTLOOK; on first step, Dr. Roswell P. Barnes; on second step, Dr. Herbert Gezork and Dr. Franklin Clark Fry; at top of picture, Rt. Rev. Henry Knox Sherrill and Mr. Charles C. Parlin.

"We seek complete concurrence with our American brothers in Christ on basic questions concerning the defense of peace, rejection of aggression, on resolving international conflicts by peaceful means, reduction of armaments, struggle against atomic weapons and the very spirit of war. Together with you we believe in God's love, and cannot consider that war is inevitable."

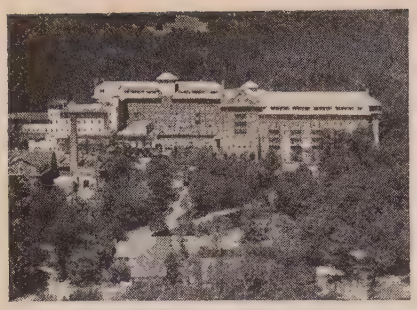
Metropolitan Nikolay assured the Americans that the Russians were prepared to study further ways and means for a common front by Christians in preserving peace on earth.

Dr. Van Kirk expressed the hope that future conversations may consider the role of the United Nations, which was not mentioned by the Russians. Dr. Van Kirk stressed that the goals and means are morally important and inseparable. Peace is the fruit of righteousness and cannot be achieved apart from justice, human rights and fundamental freedoms. He also stressed that atomic weapons cannot be isolated from all other armament, and distinction must be made between nations ready for self-determination and others. Some nations now do not have the degree of freedom and uncoerced self-determination for which they are ready. He reiterated that peace cannot be achieved apart from establishing and safeguarding human rights.

The Americans called Saturday noon, on invitation, upon Georgi Karpoff. He is the government liaison in relations with the Russian Orthodox Church, as another man is liaison for other religious bodies, including the Protestants. We pressed Karpoff concerning state barriers to Sunday schools, but got no satisfaction. Priests may teach an individual child in a family circle, but no classroom study is allowed. Education for those under 18 is reserved to the State.

Saturday the deputation had tea at Ambassador Bohlen's magnificent residence. Bishop Nichols presented him with a copy of *Freedom News Journal*, the first U. S. Negro newspaper, established a century ago.

Karpoff entertained 60 at a dinner honoring the deputation at the Hotel Metropole on Saturday. Bishop Sherrill said Americans covet no territory, seek only a peace, that is the fruit of righteousness, for our children and grandchildren. Embassy Secretary, William Davis said Ambassador Bohlen, who made a brief appearance, not only hopes, but has confidence that the churchmen's visit will build better relations between the two nations, churches and peoples. Karpoff, in a similar vein, stressed the first visit by representatives of American churches, deplored the short visit,



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On film and sound for newsreel, TV and radio, reactions of the deputation of the National Council of Churches to their visit to Moscow were recorded upon their arrival at Idlewild Airport in New York. Dr. Blake speaks for the deputation.

and urged many times that they come again. All conversation participants, including the Patriarch and Metropolitan Nikolay, were present at the dinner, which was served in the most lavish Russian manner.

On Sunday, seven members of the deputation went out into the countryside to services in an Orthodox church at Udelnaya and found that 73 babies were being baptized. In a packed church they watched the baptism of 13 and later had lunch with the priest in his home.

The Baptist member of the deputation, Dr. Gezork, preached in the Baptist church in Moscow and was presented with a photograph album as a farewell present. He spoke in German and his sermon was translated into Russian by the pastor.

Bishop Sherrill officiated at a special morning prayer and communion service for Anglicans at the British Embassy. U. S. Ambassador Bohlen participated by reading a lesson from the Bible. He later entertained Bishop Sherrill at dinner at his residence.

After the church service at the Orthodox Cathedral on Sunday evening, the deputation took a night train for a one-day visit to Leningrad.

• • •

Leningrad, March 19 — The deputation had a ten-hour whirlwind tour of Leningrad today as guests of Metropolitan Elevthery, successor to Gregory who died in December and is buried in the Metropolitan's residence. Bishop Sherrill once entertained Gregory in New York, in 1947.

Greeted at the airport by Bishop Roman and others, the deputation drove to the Astoria Hotel, where they were given rooms for the day. After breakfast they walked around the magnificent church of St. Isaac with its majestic gold-leafed dome and the monument to St. Peter, the city's founder, on the bank of the Neva. They called upon the Metropolitan at the Alexander Nevsky Monastery and spent two hours visiting the Leningrad Academy where the church's future priests are educated.

The Palace of the Pioneers, a combination vocational, cultural and recreational center for youth, provided an insight into the youth training program of the communists. Twice a week children come here from school to play and to learn. In this center they have a chance to sample the sciences, arts and trades in determining their life's work. The center included a science hall as fascinating as New York's Hayden Planetarium, wood and metal workshops, skating rink, game room and dance hall. To the strains of music provided by a ten-piece band, members of the deputation engaged in folk dancing with six-year-old boys and girls, to the delight of the children and their instructors.

We attended a service at the St. Nicholas Cathedral; it was the first day of Lent of the Orthodox calendar.

Departed from Leningrad at midnight by train for Moscow.

(*Continued on page* 28)

Church Architecture

(*Continued from page 9*)

ted, the greatest number ever listed. They included Protestant, Roman Catholic and Greek Orthodox. One Christian Science church was entered, also.

Dr. C. Harry Atkinson of New York, a Baptist clergyman and expert on church building, was honored for making the outstanding contribution to better church architecture.

He was given the coveted Elbert M. Conover award by the Guild as the closing event of the conference, which marked the 16th anniversary of the Guild and the 21st anniversary of the Bureau of Church Building.

The award was established two years ago in memory of Dr. Conover, a clergyman who spent many years in counseling church builders as an executive, first of the Federal Council of Churches, and later of the National Council. Upon his death in 1952, Dr. Conover was succeeded by Dr. Atkinson.

Edward F. Jannson of Chicago, Guild president, presented a scroll to Dr. Atkinson, who is an associate member of the Guild, "for the crusade that you continue to lead throughout the country."

"The church and the church architect owe a great debt of gratitude to Dr. Atkinson," Dr. Jannson declared. "Athlete, clergyman, author, lecturer and executive — you have made a great record throughout your life."

Earlier, in the workshop on Christian Education, Dr. Atkinson, chairman, stressed the necessity for classrooms specially designed for larger learning groups and for the newer teaching methods, which make use of audio-visual aids and a variety of new materials.

The conference chose St. Louis, Mo., as its next meeting place in February, 1957.

Missionary Film Receives Freedoms Award

Alexander B. Ferguson (right), films director of the National Council's Broadcasting and Film Commission, accepts the George Washington gold medal award for the film "In the Face of Jeopardy" from Admiral Arthur Radford, chairman, Joint Chiefs of Staff. The award was presented by Freedoms Foundation, Inc., last month at Valley Forge, Pa. Filmed partially on location, "In the Face of Jeopardy" is a dramatization of the impact of the work of Christian missionaries in Southeast Asia.

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U. S. Churchmen in Russia

(*Continued from page 26*)

Moscow, March 20 — The deputation said its goodbyes to fellow-Christians in Russia today, as it plans to depart early Wednesday for home via Helsinki and Stockholm. We will be in Stockholm at the Hotel Malmen, and arrive in Idlewild Friday morning.

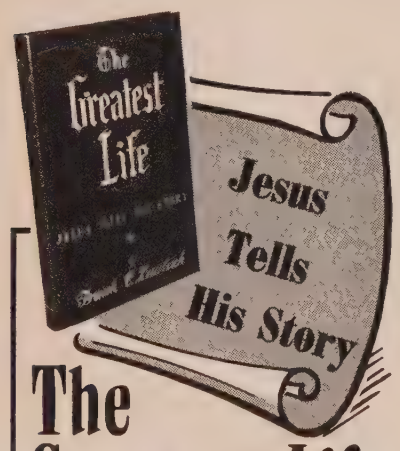
We paid a visit to the Patriarchate, and Dr. Blake thanked Patriarch Alexei and Metropolitan Nikolay and received from the Patriarch a large liturgical cross.

Dr. Barnes and Dr. Van Kirk paid calls on Rabbi S. Schieffler, Moscow Central Synagogue and president of Moscow's Hebrew Religious Committee. He told the Americans that Judaism has no central organization in the city or in the country and therefore an estimate of their strength was difficult. There were probably 3,000,000 in Russia, and 300,000 of them in Moscow now. He said his group had no difficulty in getting worship materials printed.

The Moscow conversations were the opening phase of a two-way visit that will bring a Russian Christian deputation, of similar representativeness, to the United States in early June as guests of the National Council of Churches.

LAUNCH EASTERN ORTHODOX PROJECT

LAUNCH EASTERN ORTHODOX PROJECT — Two sacred books used in communion services of the Eastern Orthodox Churches will be rendered from ancient Greek into the modern English of the Revised Standard Version of the Bible by a special committee of scholars, the National Council of Churches has announced. Shown discussing the Council-sponsored project, expected to take about one year, are Dr. Luther A. Weigle (left, seated) dean emeritus of Yale Divinity School and chairman of the scholars' committee; and Rev. Father Paul Schnierla, rector of St. Mary's Syrian Orthodox Church, Brooklyn, N. Y., a committee member. Looking on are Dr. Gerald E. Knoff (left), executive secretary, NCC Division of Christian Education; and William P. McCulley, president of Thomas Nelson & Sons, publishers of the volumes. Involved in the project are the Gospel Book and Epistle Book of the Eastern Orthodox Churches, which together comprise most of the New Testament.



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BOOKS

Behold the Glory

By CHAD WALSH, Harper & Bros., New York, $2.00.

This is the personal testimony of a mystic. Although it comes from a college professor, it is a pageant of intuitive feeling rather than an intellectual treatise. It will doubtless remind many of Francis Thompson's poem:

"The angels keep their ancient
places; —
Turn but a stone and start a wing!
'Tis ye, 'tis your estranged faces,
That miss the many-splendored
thing."

The note which runs through the book is that there are moments when "the door opens" and we discern glory and beauty that lie beyond the ordinary grasp of our senses. We tend to discount these mystical moods because the "door" closes so quickly. But we should interpret them, according to this contemporary mystic, as our best clues to the true nature of our existence. Instead of being illusory, they are hints of a world so glorious as to be beyond the normal reach of our limited knowledge and imagination. The "door" quickly opens and as quickly closes just in order to "tease and goad us into asking questions and seeking answers."

A common criticism of the mystical experience is that it is too individualistic, but it is not so with Mr. Walsh. The sense of oneness with God is the ground of his most complete identification with all of God's creatures.

The "moments of vision" are taken as "touchstones" of all the rest of human experience. Even the most humdrum of activities and circumstances—the work of the employee on an assembly-line, for example—has a spiritual meaning if it can be discerned as having its place in an overall purpose of God. Similar applications and illustrations of this central thought are given in connection with politics, art, the meeting of human need and the role of the Church.

The final section is developed around the symbolism of light and shadow and darkness. Making a parable out of the way sunlight appears when it comes through the windows of Chartres Cathedral, Mr. Walsh shows how the "moments of vision" enable us to understand the glory of God. The parable ends in a picture of Christ as "God's window" through which we are to see the glory of the ultimately real.

—SAMUEL MCCREA CAVERT

The Development of Modern Christianity Since 1500

By FREDERICK A. NORWOOD, Abingdon Press, New York and Nashville, $3.75.

"The primary purpose of this book is to portray briefly the development of Christianity in the context of modern history. The secondary purpose is to show how, in this development, many different churches and sects came into being, and how, especially in our day, these are manifesting an inner and continuing unity through the Ecumenical Movement."

Thus Dr. Norwood, who teaches church history at Garrett Biblical Institute, Evanston, Ill., describes his own book. This is most readable church history, and one that aims particularly to do full justice to the modern period, including, of course, the Protestant heritage and development.

Dr. Norwood writes church history in its fullness, noting thoroughly the social and economic forces that have helped to shape the destiny of churches. Thus, as the rise of the churches of the reformers is related to the political power of new rulers, so the Wesleyan revival was affected by and affected the Industrial Revolution. Religion does not occupy a compartment of history.

The expectations with respect to World Christianity in our time are carefully appraised.

BENSON Y. LANDIS

The Story of the Church

By WALTER RUSSELL BOWIE, Abingdon Press, Nashville, Tenn., $2.95.

This is a companion volume to the author's "Story of the Bible." Like the earlier book, it has two qualities which make it a treasure: its simplicity and its beauty.

The history of the Church is so complex and involves so many side-issues that it is easy to miss its sweep, its glory, its wonder. Dr. Bowie tells the story with such clear perspective that every reader gains an enhanced appreciation of the Church.

It was young people whom Dr. Bowie had especially in mind in his writing. He wanted to present them with a book which would both be true to all the historical facts and also help them to understand and love the Church. In successfully appealing to youth he has met the need of countless adults also.

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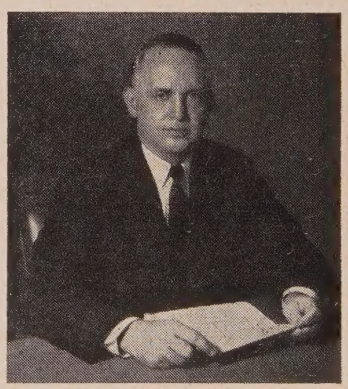
Vocabulary of Faith

By Hampton Adams



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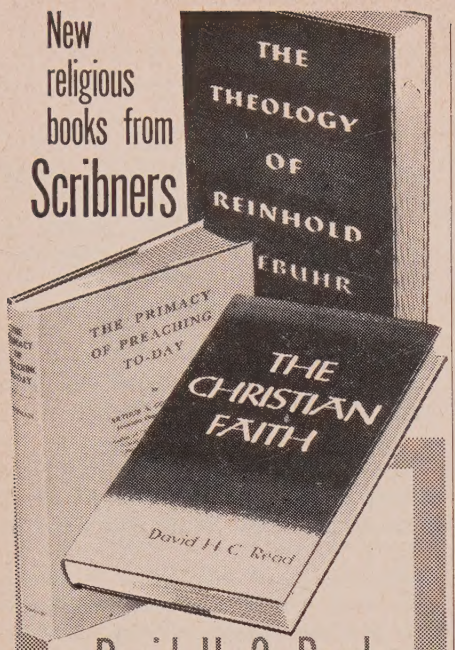

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Dr. Bowie's beauty of style matches the clarity with which he develops the theme. His use of language is never flat nor dull. He has the feeling of a poet and the skill of a literary master. One sees this even in the intriguing titles of the chapters. The persecution of the early Christians, e.g., is summed up in the caption "Fire and Fury." The treament of monasticism is entitled "When Men Despaired of Their World." Francis of Assisi is described as "A Saint Who Made Men Remember Christ." "The Gospel Comes to the Common People" is the heading for the chapter on John Wesley. An artistic imagination broods over the entire pageant-like portrayal.

Although the style is so captivating, there is solid substance of thought. Here is no mere popularization but a work of fine scholarship. Dr. Bowie presents a panorama of Christianity across the centuries which is authentic at the same time that it is colorful.

—Samuel McCrea Cavert

The Bible Today

Described by Christian Scholars, Harper and Brothers, New York, $5.00.

Most of the material in this volume was originally published in a special section of the renowned *Times Literary Supplement,* London. This American edition contains additions of special interest to all persons on this side of the Atlantic who are interested in the Scriptures of Judaism and of Christianity. Among the new material is that on the Revised Standard Version of the Holy Bible.

Much widely scattered information is here presented in clear and readable fashion. There are 29 articles, each by an authority who interprets many sources ordinarily consulted by scholars. The writers summarize much of recent findings in most fields of Biblical study.

The recently discovered and much-publicized Dead Sea or Qumrâm scrolls are evaluated in concise fashion against the background of previous knowledge of Biblical manuscripts.

—Benson Y. Landis

History of the Moravian Church

By Edward Langton, The Macmillan Company, New York, $3.00.

"The story of the first international Protestant church" is the sub-title of this book by an English author who is not a Moravian. In a village in Moravia there began a religious movement of which modern followers will mark the 500th anniversary in 1957.

The Moravians are well-known for their support of missions among primitive people. They were in Labrador when Dr. Grenfell arrived. They have had a consistent interest in education. With no official creed, many Moravians have by their faith given to the world a witness which has been pervasive. John Wesley testified that on several occasions he was greatly influenced by the Moravians.

Dr. Langton pays attention both to the type of organization the Moravians have developed, and to the personalities that have shaped the movement. Among these are John Huss, Comenius, and Zinzendorf.

This history is valuable for its inclusion of much of the European history of a church found in Germany, Holland, England, the U. S. A., and other nations. In England the group was early recognized as "an ancient Protestant and Episcopal Church." In the U. S. A. there are now over 50,000 Moravians.

—Benson Y. Landis

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Books Received

THE GRANDEUR AND MISERY OF MAN, *David E. Roberts*, Oxford University Press, New York, N. Y. $3.00

DEEP RIVER, *Howard Thurman*, Harper & Bros., New York, N. Y. 2.00

THE TELEVISION-RADIO AUDIENCE AND RELIGION, *Everett C. Parker, David W. Barry, Dallas W. Smythe*, Harper & Bros., New York, N. Y. 6.00

PUBLIC EDUCATION IN THE SOUTH TODAY AND TOMORROW, *Ernst W. Swanson* and *John A. Griffin*, editors, University of North Carolina Press, Chapel Hill, N. C. 5.00

THE PHILOSOPHY OF EPICTETUS, *John Bonforte*, Philosophical Library, New York, N. Y. 3.00

GOD AND COUNTRY, *Charles Schoenfeld*, Philosophical Library, New York, N. Y. 3.00

THE LAST LABORER, *Socrates M. Mackitar*, Christopher Publishing House, Boston 20, Mass. 2.00

HOW TO PREACH TO PEOPLE'S NEEDS, *Edgar N. Jackson*, Abingdon Press, Nashville, Tenn. 2.75

THE FAITH OF THE APOSTLES' CREED, *James Franklin Bethune-Baker*, Seabury Press, Greenwich, Conn. 1.00

THEOLOGY OF THE NEW TESTAMENT, Vol. II, *Rudolph Bultmann*, Charles Scribner's Sons, New York, N. Y. 4.00

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MEDITATIONS OF A YOUNG MAN ON THE BIBLE, *George Sommaripa*, Exposition Press, New York, N. Y. 2.00

THE MINISTRY OF THE GLORY CLOUD, *R. E. Hough*, Philosophical Library, New York, N. Y. 3.50

THAT YE MAY KNOW, *Bruce S. Hilbun*, Exposition Press, New York, N. Y. 2.50

THE FLOOD AND NOAH'S ARK, *André Parrot*, Philosophical Library, New York, N. Y. 2.75

THE TOWER OF BABEL, *André Parrot*, Philosophical Library, New York, N. Y. 2.75

THE MINISTER'S COMPLETE GUIDE TO SUCCESSFUL RETIREMENT, *Norman B. Lobsenz*, Channel Press, 159 Northern Blvd., Great Neck, N. Y. 2.95

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THE BIBLE TODAY, The *Times* (London) Supplement, Harper & Bros., New York, N. Y., $5.00.

THE OLD TESTAMENT SINCE THE REFORMATION, *Emil Kraeling*, Harper & Bros., New York, N. Y., $5.00.

CHRISTIAN WORDS AND CHRISTIAN MEANINGS, *John Burnaby*, Harper & Bros., New York, N. Y., $2.50.

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SPEAKERS' ILLUSTRATIONS FOR SPECIAL DAYS, *Charles L. Wallis*, editor, Abingdon Press., Nashville 2, Tenn., $3.50.

MY SECRET PRAYER, *Carlyle Adams*, compiler, Thomas Nelson & Sons, New York 17, N. Y., $1.25.

FAITH IS THE ANSWER, Revised Edition, *Norman Vincent Peale* and *Smiley Blanton*, Prentice-Hall, New York, N. Y., $3.50.

MORAL PRINCIPLES IN THE BIBLE, *Ben Kimpel*, Philosophical Library, New York, N. Y., $4.50.

EDUCATION FOR MARRIAGE, *James A. Peterson*, Charles Scribner's Sons, New York, N. Y., $5.50.

THE LIFE OF MATTHEW SIMPSON, *Robert D. Clark*, The Macmillan Co., New York, N. Y., $5.50.

THE TROUBLED HEART, *Jean Z. Owen*, Muhlenberg Press, Philadelphia, Pa., $3.75.

SAINTS AND THEIR ATTRIBUTES, *Helen Roeder*, Henry Regnery Co., Chicago, Ill., $3.75.

THE CHRISTIAN FAITH, *David H. C. Read*, Charles Scribner's Sons, New York, N. Y., $1.95.

WHY I AM A LUTHERAN, *Victor E. Beck*, Thomas Nelson & Sons, $2.75.

WHEN I DIE, *Otto Gruber*, Vantage Press, Inc., New York, N. Y., $2.00.

THIS WORLD AND THE CHURCH, *Howard Hong*, Augsburg Publishing House, Minneapolis 15, Minn., $2.50.

TRANSFORMATION: THE STORY OF MODERN PUERTO RICO, *Earl Parker Hanson*, Simon & Schuster, New York, N. Y., $5.00.

SPURS, *Helen E. McKinzie*, Christopher Publishing House, Boston 20, Mass., $2.00.

THE HISTORIC REALITY OF CHRISTIANITY, *Gotfred Smedal*, Christopher Publishing House, Boston 20, Mass., $2.00.

THE WIDOW'S SON, *Albert E. Potts*, Christopher Publishing House, Boston 20, Mass., $4.50.

DOCUMENTS ON CHRISTIAN UNITY, *G. K. A. Bell*, editor, Oxford University Press, New York, N. Y., $2.60.

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GRAINS OF GOLD, *Thekla Hollingsworth*, Vantage Press, New York, N. Y., $2.50.

TWENTIETH CENTURY BIBLE COMMENTARY, *G. Henton Davies, Alan Richardson, Charles L. Wallis*, editors, Harper & Bros., New York, N. Y., $6.95.

WILLIAM BLAKE, *Laura DeWitt James*, Vantage Press, New York, N. Y., $2.75.

GUIDANCE TO THE STUDY OF THE NEW TESTAMENT, Thomas Meadows, Vantage Press, New York, N. Y., $4.75.

THOMAS CRANMER, THEOLOGIAN, *Geoffrey W. Bromiley*, Oxford University Press, New York, N. Y., $3.25.

THE BIBLE IN STORY AND PICTURES, 2 vols., boxed, Garden City Books, 575 Madison Ave., New York 22, N. Y., $5.95.

HISTORY OF CHRISTIANITY 1650-1950, *James Hastings Nichols*, Ronald Press Co., New York, N. Y., $5.00.

THE RELIGION OF NEGRO PROTESTANTS, *Ruby F. Johnston*, Philosophical Library, New York, N. Y., $3.00.

WHAT ARE YOU DOING? *G. Curtis Jones*, Bethany Press, Box 179, St. Louis 3, Mo., $2.75.

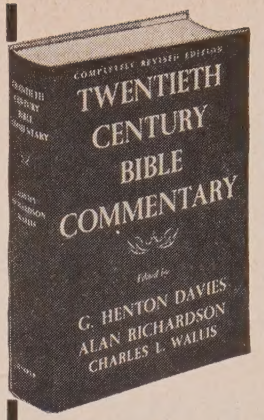
HOW TO PRAY, *Jean-Nicolas Grou*, Harper & Bros., New York, N. Y., $3.00.

GREAT MORAL DILEMMAS, *R. M. MacIver*, editor, Harper & Bros., New York, N. Y., $3.00.

YOUR PRAYERS ARE ALWAYS ANSWERED, *Alexander Lake*, Gilbert Press, New York, N. Y., $2.95.

THE HILL OF STONING, *Edward V. Ruskin*, Vantage Press, New York, N. Y., $3.50.

A MAN SENT FROM GOD, THE BIOGRAPHY OF ROBERT E. SPEER, *W. Reginald Wheeler*, Fleming H. Revell, Westwood, N. J., $3.95.



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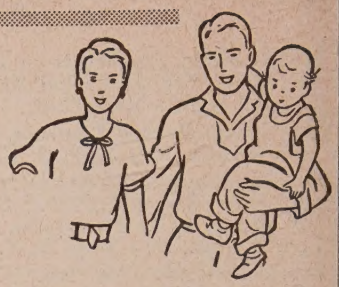

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